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ABSTRACT PRINCIPLES

OF

REVEALED RELIGION.

BY

HENRY DRUMMOND, ESQ.

" I wish very much to see, before my death, an image of a primitive Christian Church. With little improvements, I think the Roman Catholic Church of Ireland very capable of exhibiting that state of things. I should not, by force, or fraud, or rapine, have ever reduced them to their present state. God forbid! But being in it, I conceive that much may be made of it, to the glory of religion, and the good of the state. If the other was willing to hear of any melioration, it might, without any strong, perceivable change, be rendered much more useful. But prosperity is not apt to receive good lessons, nor always to give them; re-baptism you won't allow, but truly it would not be amiss for the Christian world to be re-christened." BURKE.

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PREFACE.

It is nearly twenty years since the writer of the following pages endeavoured to direct attention to the events connected with the close of the Christian dispensation; and this attempt has been repeated at divers times, and in various methods, since that period. Time, as it has rolled on, has developed the subject more fully, corroborating, or correcting many former statements; and whoever takes the trouble to read this volume may find several thoughts, expressions, and sentences which are taken from other writings, without the plagiarism being acknowledged: the desire being to state what is true in the clearest and most forcible manner, and not to propound any novelty.

The truth is, that there is but One, Holy, Catholic, and Apostolic Church; that as circumcision defined the Jews, so does baptism

define Christians; and all other definitions and limitations are human inventions: that this Church is the Body of Christ; that it is the instrument by which God effects the blessing of all mankind, and carries on His government of the creation in the world to come; that this Church has an organisation as fixed and definite as a human body; that each subdivision of this Church has the same; that each diocese under its bishop with his assistant clergy, together with every church and chapel under him, has a fixed and definite organisation; and that all these separately independent dioceses are bound together in One by a set of ministers expressly devoted to that end alone: that this set of ministers consists also of a definite number; and that œcumenical councils, or general assemblies of the Church, consist also of a definite organisation: just as a human body consists of a definite form, and number of parts, bones, muscles, sinews, nerves, arteries, veins, &c.; without the whole of which being in proportion, neither the human nor

the mystical body can act, or perform any of the functions for which it has been created.

That without Priesthood there can be no Sacraments, and without Sacraments no spiritual life can be rightly imparted or adequately sustained: that the due worship of God can be carried on only by priests appointed by Himself: that all its parts are definite; forms of buildings in which it is carried on; rites therein performed; furniture appropriate to that end; vestments of those who officiate; hours of celebration, &c.; and that the single act which constitutes Christian worship, and distinguishes true from false worship in Christendom, is the offering up of the Flesh and Blood of Jesus Christ, without the eating and drinking of which no one can have part in Him.

That measuring itself by this perfect standard every assembly, congregation, or body, calling itself a church, can ascertain how far it is conformable to the mind of God, and how far it has departed from that perfection, and has therefore fallen into apostasy.

That the words "Clergy" and "Church" have become, by abuse and corruption, convertible terms; so that the rights of the Church, the interest of the Church, the promises to the Church, the property of the Church, have been synonymous with the rights of the clergy, the interest of the clergy, the promises to the clergy, the property of the clergy; whereas, if any such distinction is permissible, the laity, including women and children, composing the major part, are the body of the Church, and the clergy only the legs and arms by which the body moves, acts, and is ministered unto; the consequence of which perversion has been that men have been provoked to resist and deny the eternal truth concerning priesthood on one side, whilst, on the other, tyranny over God's heritage is induced and practised.

The truth, consisting of the many parts above enumerated, is abstract, and applicable to all time, place, and circumstance. It is attempted to be illustrated by reference to

events partly historical, and partly now in progress: the illustrations may be well or ill selected; the conclusions may be justly or falsely drawn; all such are personal things which pertain to the author, and alter not the truth itself. Some may understand and receive the truth who yet disapprove of the way it is set forth; and no one will rejoice more than the writer of the following pages in seeing it better done by some other pen. No opponent was ever converted by controversy. Written sentiments cause similar sentiments to vibrate in the breasts where they exist already; some of these are expressed by others, and at length they take a fixed consistency and form. Christendom is at this time filled with many of the thoughts here stated, and quotations in unison with them might have been made from writers of all creeds and nations — English, German, French, and Italian. Corruptions are admitted to exist in quarters where such confessions were never made before: various remedies are suggested;

and in one or two places the same is advocated which is enforced in the following pages. The illustrations are taken from facts known to all; and where the assertions of individuals are mentioned, they are quoted only as samples of a class. If three hundred years ago it had been deemed expedient to write about this same abstract truth, a different set of examples would have been used: and if the world should continue one hundred years to come, this same truth must then be illustrated by events still in the womb of time; but, in each case, the truth is the same.

The anticipations of future occurrences can be little more than mere guesses, and the reason for the guess is the only point in it worthy of attention; the grounds of the anticipations therefore are stated, that it may be known upon what they are formed, and received or rejected accordingly. These do not affect the truth concerning THE ABSTRACT PRINCIPLES OF REVEALED RELIGION.

ABSTRACT PRINCIPLES

OF

REVEALED RELIGION.

For many centuries past men have been disputing upon every possible point in theology, yet it is wisely said on the monument of Sir H. Wotton, that controversy is the scab of the church; in other words, the sign and proof of its leprous condition. When men differ on scientific subjects, an appeal is made to the principles of the science. When they differ on a point of history, the question must wait for decision until the discovery of more authentic documents shall furnish better evi-
16 dence, and by such means various histories have been greatly elucidated within the last few years.

Throughout Europe many men are express-

ing their dissatisfaction at the present condition of the church. The generality of Romanists say that the only thing to be complained of is, that Protestants and Greeks do not submit to the Bishop of Rome, which, in their phraseology, they call "standing on the rock Peter." A large body, however, amongst them are seeking for unity, especially in Germany and England, and are, both from a laudable desire to conciliate their opponents, and on the intrinsic merit of the points themselves, anxious to abolish the forced celibacy of the clergy, the conducting of public worship in a language not understood by the people, the withholding of the cup in the Eucharist from the laity, the praying to dead men and women, the compulsory confession, &c. The Protestants are discontented with the Romanists, with the Greeks, and with each other; and whilst these several parties are disputing, multitudes in all sects are becoming infidels; and the Pope of Rome is, on the one hand, losing more disciples from his own sect, than he could gain on the other by the subjection of the English bishops to his rule.

These theological disputes interest only

those who are more or less under the influence of religious feeling; that is, those who more or less love and desire to serve God, and to promote the interests of their fellow-creatures; whilst the mass of mankind are indifferent to such subjects.

The disputants in this country are divided into two classes: the one, who agree with the Romanists on the questions of Church-government and the value of Sacraments; the other, who disagree both with the Romanists and with these Protestants, and who refuse to acknowledge any authority in the rulers of the Church, or validity in the Sacraments. The opinions of the Romanists are best gathered from a very able journal called the "Dublin Review;" those of the first class of Protestants from the "Tracts for the Times," "British Critic," and works of Messrs. Pusey, Newman, Ward, Perceval, Palmer, &c.: those of the last class, from all the evangelical, revolutionary, schismatic, and infidel journals of the day. The disputes upon the same subjects in Germany, which are as lively as in this country, are not referred to, because they do not turn precisely on the same points, although they have the

same tendency, and reference to them would render the matter now under consideration more complicated and obscure.

The former class of disputants, that is the Romanists, and first division of Protestants, is that to which the following observations will chiefly apply; and to the others only incidentally. The error of both these parties is, to suppose that the question between them is merely one of antiquity, which the best theological antiquarian could most readily solve, and that it is to be settled by an appeal to old writers, *ante* or *post* Nicene. Both parties equally leave out of their consideration "What is Truth?" and both join issue on the question "What have the fathers said?"

This conduct is much like that of two travellers, who having started from London to go to Penzance, should find themselves, the one at Edinburgh, and the other at Dublin, and who should attempt to prove to their own satisfaction, and expect others to agree with them, that they must be at Penzance, to which they wished to go, because other travellers having the same intention, but who died at the end of the first stage, had set out with

them. It is very idle to discuss what Jerome and Cyprian thought or did: the question for all men to consider now is, what they are thinking and what they are doing A. D. 1844, and is that right, or is it wrong?

When Newton published his *Principia Mathematica Philosophiæ Naturalis*, it was his intention to help scientific men to deliver themselves from the errors into which they had been led by those who had preceded them, and whose names stood as high amongst them as his has done with his posterity. He did not refer to the writings of Galileo, Tycho Brahe, and Ptolemy, to ascertain what support his opinions could derive from their authority; but putting aside the sentiments of all the learned who had gone before him, he sought the truth of nature's operations in her eternal abstract principles, and laid bare the elements which might serve as tests to try the correctness of his own opinions, as well as those of all his predecessors. In like manner, Berzelius and Dalton did not ransack manuscripts in order to find in the writings of Arabic alchemists, the fathers of the science of chemistry, support for their views on the definite com-

binations of atoms in the formation of all substances whatever; but they opened up principles by which every chemist might determine for himself on the component parts of any substance before him. In referring, however, to these philosophers for illustrations of the correct mode of proceeding in complicated and difficult discussions, it must be remembered that the former was violently opposed, and his opinions made but little way during the whole of his life, and that the latter were little heeded during several years of their labours.

It is vain to seek to support the dogmas of to-day by the writings of the ancients, and the only way in which it is possible to clear up difficulties, is by recurrence to first principles, admitted by all in theory to be true, however extensive may be the error of their application, either in ancient or modern times.

Schools and universities no longer give to youth a common and uniform way of considering history sacred and profane. Every one reads and forms theories for himself, and there prevails throughout Christendom at the present time amongst the educated classes a

general opinion that the laity have been designedly deluded by priests in all past ages; that priests and kings might have been useful in the infancy of society when none could read but themselves; but that now it is high time for men to assert their independence, to declare themselves of age, and fit to guide their own affairs, and that they no longer require tutors and governors over them. The opinion of their having been under a system of delusions is just, but they have not hit upon the right cause; and even if they have made this discovery, in their desire to be freed from kings and priests, they are running into delusions of their own creating quite as great as any which in former times have been invented for them; and the delusion of processions and pilgrimages is not greater than that of curing moral evils by teaching all mankind to read and write, and by filling every one's hands with Bibles, tracts, or newspapers. It is useless to plead the authority of antiquity, if opinions and practices stand on no better ground than the sanction of the fathers of the church: there is a determination to tolerate nothing which cannot be upheld either by reason or by force: it matters

not whether it be the rule of the church by bishops, or the payment of tithes, or the turning towards the altar at the repeating of the creed, or the preaching in a black or white gown; if all or any such things have no foundation but in "the writings of the fathers of the first three centuries," they must be rooted up, for Christ has declared that every plant which His heavenly Father has not planted shall be rooted up (Matt. xv. 13.); and the expression implies a notice that many plants shall be found in His vineyard which He did not plant there. The more firmly rooted is the plant, and the longer it has been planted, the more in its eradication will it shake or tear the soil around, and leave a gap in the vineyard; the more the error is fenced around by parks of artillery, and supported by kings and armies, the more dire will be the carnage when it is stormed: but none of these things can save it; up it must come, amidst the screams, the terrors, the wrath of many who reposed in blind security under the shelter which it was fondly supposed would be permanent.

Some have contended with great earnestness, that it is in vain to appeal to the Holy

Scriptures in support of any theological propositions, because every sect in Christendom pretends to establish its peculiarity upon a similar foundation.

No doubt such an abuse has been made of the Holy Scriptures, yet no one either in the Church of Rome, and still less in any of the sects which have separated from her, has ever dreamed of maintaining any theological opinion, save as he supposed it could be deduced from Holy Scripture. The Holy Scriptures therefore are, with all Christians alike, the ultimate appeal, and ground of things believed. Some say that the interpretation of them can only be given by authorised teachers, whilst others contend that every one is equally privileged to interpret them for himself: but in each case the ultimate appeal is to the Sacred Volume. Nor are the two opinions irreconcileable, because the privilege of an individual to study a book for his own use is widely different from an authority upon which others are to receive its interpretation. The Holy Scriptures are to Christendom what the statute book is to every Englishman. The statute book is that which teaches judges the

law; and the dicta of the judges, which are the interpretation of the statute book, are the guides for all Englishmen. Some contend that concurrent with the letter of the written word, there is an ever resident supernatural power in the bishops of the church, or in the pope, to give an infallible interpretation of it; and some go so far as to maintain that the supernatural power is invariably exercised, so that every thing which the pope has said is as infallibly true as if it had been spoken by our blessed Lord Himself. Whether it be true that this power does reside in any assembly of bishops; whether it has ever, and at what time, been put forth; and whether it does reside in the body of the church, and would, under certain conditions, and in certain circumstances, come into operation, will be matter of further inquiry, and such questions do not invalidate the acknowledgment by all of an ultimate appeal to the sacred writings.

An ancient Father observes justly, that the only solid ground for the right interpretation of the Scriptures, is the general consent of the faithful in all ages. "In ipsa item catholica ecclesia magnopere curandum est ut id tenea-

mus quod ubique, quod semper, quod ab omnibus creditum est."—VINCENT. LIRINEN. *Biblioth. Patrum*, vol. x. p. 103. On the additional sin of teaching error, he observes further, p. 106., "Administrare ergo aliquid Christianis Catholicis, præter id quod acceperunt, nunquam licuit, nunquam licet, nunquam licebit;" and he goes on to anathematise all who shall ever have preached any other doctrine, quoting the words of St. Paul to the Galatians. Furthermore, upon the charge given by St. Paul to Timothy, to keep the deposit which had been entrusted to him, avoiding profane novelties, the same Father remarks, p. 111., "Depositum custodi. Quid est depositum? id est, quod tibi traditum est, non quod a te inventum; quod accepisti non quod excogitasti; rem non ingenii, sed doctrinæ; non usurpationis privatæ, sed publicæ traditionis; rem ad te perductam, non a te prolatam; in quâ non auctor debes esse, sed custos; non institutor, sed sectator; non ducens sed sequens."

These sentiments are undeniably correct; but in the present condition of Christendom, the question, What is Christian truth? or, What is Christian duty? can no longer be considered

amongst the various divisions or sects as a question between positive truth and positive error, as it was at the beginning, but merely a question of degree amongst them; and the only point to ascertain is, which sect, division, or party into which Christendom is split has departed the farthest from the perfect form which God desires to have exhibited. So long as the Lord Jesus Christ continued upon this earth, truth was concentrated within His own individual person, and could only be received from His lips. After the giving of the Holy Ghost on the day of Pentecost, a new and spiritual life was poured into men, twelve of whom had previously received a commission to teach what they had been taught, so soon as this life should be imparted to them, and from them have both life and a capacity to apprehend religious truth been dispensed through the sacraments to all who have ever since received them, so that there is no baptized person who has not received a measure of the same; and every one who has received a commission to teach, has received it through the imposition of hands by the same authority, successively continued to this day. Every

baptized person, therefore, contains a measure of life and capacity for truth, which he has cultivated and brought to maturity, or neglected and smothered.

Knowledge of the ways of God, whether under the name of theology or religion, is not confined to any one class or order of Christians: the clergy do not necessarily possess it more than the laity. The ministerial rank, conferred by the Sacrament of Orders, does not confer this knowledge: the Sacrament gives more power, but does not create new faculties; it merely confers the right to use them in a certain direction. Differences of rank are for order and regularity, not for impeding, hindering, and obstructing. Some laymen may be better versed in such matters than some bishops, yet, for want of Orders, have no place in which to be rightly available; but wise rulers will know how to use the powers which those beneath them possess, and render them profitable to all; as in an army a subaltern may have more military talent than a general, although he has no opportunity of so extensively using it.

The knowledge, however, of what is pos-

sessed, has ever been put forth and presented to others in forms as diverse as the powers, dispositions, prejudices, and habits of individuals vary from each other, and mingled with the impurity of each through whom it is conveyed : no individual is capable of containing the whole, and the fragment of intelligence of God's ways which each possesses is magnified into an exaggerated importance beyond all fragments held by others, through his vanity, self-love, and proud contempt for the opinions and feelings of all except himself. Thus for want of love, that which might be made subservient to giving the additional beauty of multiform and many-sided variety to the unity of the Church, has been made the cause of strife and schism, till a state of things has been developed which is without possibility of remedy through the means of any instrumentality now in operation in the world.

Whilst freely admitting that any thing which is contrary to catholic faith is wrong, and therefore to be renounced, and that the inculcating of such contrariety is to be repented of as a sin against the Church, which is a sin against God, who is only to be met with in this

Church, it is not thereby intended that submission should be paid to the censures of any who are not authorised to judge. Since it belongs to no unauthorised person to teach, neither does it belong to an unauthorised person to sit in judgment. But the real practical difficulty does not lie there. The true difficulty arises from this; namely, that the authorised teachers of the Church have taught things as in the name, and by the command of God, which every Christian man is bound to reject as false, and as not of God, but contrary to His declared will. When the rulers are pure, the character of schism is easy to discern; but when the rulers err, true duty and true faith may be shown, in differing from them. The Jews were bound to obey those who sat in Moses' seat, and who were his successors; yet, in order to become Christians, it was necessary for them to differ with those who were rulers by God's appointment. In the beginning of the Christian dispensation there was a fear of schism, which, whilst it preserved unity, preserved also all manner of corruption; but in Christendom, at the present day, there is a love of schism which

destroys unity, without ensuring preservation from corruption. Thus all Christendom is now divided between those who, as in the Church of Rome, maintain unity and authority by the annihilation of personal responsibility; and those who, as amongst Evangelicals, maintain personal responsibility to the destruction of all authority and unity.

An appeal to "the Church," is an appeal to an abstraction, which is, for all practical purposes, a nonentity. "The Church" is only a tangible thing, with which man can deal, when she speaks through her heads who are her guides, and leaders, and in so far her rulers. If the Church had continued under the guidance of the rulers whom God appointed at the beginning; if these had taught nothing but that which Christ had taught them; if, as the number of disciples increased and the perfect form of the whole body became manifest, they had continued to receive counsel from the whole body, as they did in the Council at Jerusalem; and if prophecy had remained, then doubtless the permanent disagreement in spirit or mind of any Christian from any thing that was determined by au-

thority would have been followed, when indispensable, by the separation of such dissenter from the communion of the Church; Christ's presence by the Holy Ghost in His body would have been a manifested fact, instead of, as it is now, a mere theological theory; and it would have been made evident to all, that to be debarred from eating the flesh, and drinking the blood of the Son of God at His altar, was separation from the alone source of spiritual life, and Satan would have taken possession of such apostate, tormenting his body and soul, until he either repented, or finally perished.

But since the Church did not continue under the guidance of apostles; since those who succeeded them taught things which neither Christ nor the apostles had ever taught; since the Church, through want of the chief ordinance, never could assume its true form as one Catholic Church; since there was no ordinance to preside over or to interpret prophecy; since no proper councils were held, no spiritual power accompanied the decisions of the rulers; their orders were set at nought with impunity, truth was no longer declared by lawful authority, and although

pervading the mass of the baptized, it was not concentrated nor applied so as to become a blessing, and therefore it became a bone of contention amongst brethren in every place.

The duty therefore of each individual who felt convinced of truth and of error, was to maintain the one and protest against the other in every place within his sphere, whether as bishop in his diocese, priest in his parish, deacon with the poor, father with his children, master with his dependants: and as such individuals would be few in comparison to the mass, which is ever contented to remain in error, they would be more or less objects of dislike to those around them, and be persecuted in some form or other. Nothing however should have induced them to separate themselves from the communion of the Church: if they were excluded by force they should not have resisted, even if put to death: and in this way the Church would have continued to contain within herself a witness, without presenting the sinful spectacle of divisions. Persecution and cruelty indeed have not been lacking on the part of the rulers: the bishops and priests of the Church of Rome have

caused more torments to be inflicted, more blood to be shed, and more human victims to be immolated, under the pretext of religion, than ever did any heathen priests of Moloch or Juggernaut; and in which they have been imitated, although *longo intervallo*, by Protestants, and particularly by the Roundheads in Ireland. But the subjects of this cruelty have in many instances resisted by the sword, and endeavoured to escape from the fangs of inquisitors by becoming schismatics, and so their witness has failed in producing its good, and increased rather than remedied the evil condition of the Church. The same duty still lies on every individual; there are no acknowledged heads to which Christendom as one whole can look to learn what is truth upon a variety of points: in every sect they who know and will obey truth are a very small remnant, whose testimony is of no avail even within their own sphere, which is in the sect to which they belong: it is therein that they ought to bear witness, and not separate themselves from it; therein let them be put to death if need be, bodily, as they will assuredly be morally, and be reckoned like Elijah the troublers of

the little Israel around them. (1 Kings, xviii. 17.) The salt of the earth can only preserve it from putrefaction by mixing with it, not by separating itself from it: a man's foes are they of his own household, not those with whom he has no connection: no one can alter what is wrong but the heads of that body in which the wrong is found; in all sects, because in all mankind alike, the faithful are the few, while the indifferent, or supine, or idle, are the many. There is no gift of God which does not produce antipathy from men here, and its reward hereafter. To be made to think, is worse to most men than to be placed on a treadmill. The apostles and martyrs, although objects of idolatry now to the hero worshippers in Christendom, were the despised of the despised in their own generation. For a man to be in advance of his age, *dévancer son siècle*, is an offence pardoned by none; and the age and the world of every man is the little circle of his own day and sect. When our Lord opened the eyes of a man, He told him to go and show to the rulers that he saw; for doing this the rulers cast him out, but he did not withdraw himself. (John, ix.) There

might have been vanity and ostentation in Joseph declaring his dreams to his brethren, but there may not; and they hated the dream more than the dreamer, that is, the mind and purpose of God more than him through whom the declaration of that mind and purpose came, and upon whom they vented their wrath.

That such would have been the proper conduct for those who would withstand the corruptions which the rulers of the Church have brought in, is further evident from the history of many schisms. The English had been continually protesting against the abuses and wicked conduct of the Romish bishops, priests, and monks, from the days of Alfred down to those of Henry VIII., a period of above 600 years, but they never dreamed of separation from the communion of the one Church, and setting up another head of ecclesiastical authority in Christendom, until the ungovernable lusts of that wicked king induced him to quarrel with the Pope, and the avarice of the nobles rejoiced to share in the plunder of the monasteries, as much enjoyed now by Roman Catholic as by Protestant families. The immoralities

of the German Reformers proved clearly the spirit which actuated them; and the coarse invectives of Luther and John Knox exhibited violent and undisciplined minds which no wise or prudent men should follow. These violences were replied to by the Romish priests, with exhortations to murder, by poison and assassination, the princes who resisted them; and it is impossible for the imagination of man to paint a condition of things more opposite to what the Church of Christ should be, than that presented in every part by its rulers during the period of the miscalled Reformation; an exhibition to be expressed only by the just figure of Scripture, of a drunken harlot filled with every possible filthiness and abomination.

Vincentius Liricensis contended rightly against the Arians, Sabellians, and other heretics of his time (who attempted to justify their heresies by texts of Scripture, as Socinians, Evangelicals, and Presbyterians do at this day), that the early Christians did not interpret those passages in the way in which the heretics did, and therefore their new interpretation must be wrong. The argument is sound for the end

for which it was used; and is sound now against those who impugn the Trinity like the Socinians, or Priesthood and the Sacraments as do the Evangelicals, or ecclesiastical government, through bishops, as do the Presbyterians, Independents, &c. But many Romanists have pushed the argument of Vincentius far beyond the point to which he applied it; they have used it to justify every abuse which has ever been practised in rite, ceremony, and discipline, as well as to uphold orthodoxy of doctrine; whereas, in its true application, the argument of Vincentius is the most fatal they can adopt for many parts of the practices of Rome, and to mention only one at the present moment, the compulsory celibacy of the priests, "nunquam licuit, nunquam licet, nunquam licebit," to teach any such novelty, confessedly unknown to the early Catholic Church. It was not lawful for the Apostles to teach any thing which Christ had not taught them; and it never has been or shall be lawful for the successors of apostles to teach any thing which the Apostles did not teach of old.

Theology is a complex subject: in one view it is a science the principles of which are de-

duced, partly from a record of supernatural facts, by a revelation made by God of things which man could not be acquainted with by any other means, and partly from a series of historical events which have taken place some previous and some subsequent to the Incarnation of the Son of God. Religion is a code of morals growing out of, and dependent on, these different parts of theology.

Johnson defines theology to be a science; Schrevelius defines θεολογια to be *dissertatio de Deo:* and since there can be no *dissertatio* without the *scientia*, the definitions in fact agree. What is meant in this Essay by the word Theology in contradistinction to the word Religion is, that which is contained in the revealed purpose of God, independent of the duties or conduct of individual men. It is obvious, therefore, that the former subject contains and treats of God's design in the revelation of Himself, by creation, incarnation, crucifixion, resurrection, giving of the Holy Ghost, and establishment of the kingdom of His Son on this earth, whilst the second part contains and treats of the daily duties of men to pray to, praise, worship, and serve God. It is true, indeed, that these

duties will be intelligently and rightly performed only in proportion to the extent in which the former are understood, but still they bear no more reference to the former than the practice of any art bears to its principles. Theology, in this sense of the term, is the subject of the mind, understanding, or soul; Religion is the subject of the heart, affections, or spirit.

This view may be illustrated by the facts of the late peninsular war. It was not necessary for any officer in the army to understand the Duke of Wellington's plan for the deliverance of Spain. All that was necessary for the other officers to do was to fight battles. Colonel Napier has well shown that no one, however, is fit to form a judgment on the propriety or impropriety of any battle fought, or siege undertaken, save as he is thoroughly impressed with this plan: and therefore all the criticisms in newspapers, and by the French writers, are not worthy of attention. Again, as a further illustration, —

Theology may be said to bear the same relation to religion that the principles of any science bear to their application or practice.

Navigation, or the guidance of a vessel across an uniform expanse of waters, with no marks by which to steer it, is the practical application of the sciences of astronomy, geometry, and mechanics: and as a man may be a good seaman, with little understanding of the principles upon which he is acting, may know nothing of the construction of logarithms, how to make a telescope or a quadrant, and yet guide his ship in safety from England to China, so in like manner may a man fulfil all Christian duties in private life, may be an useful and efficient priest and bishop, whilst very ignorant of the purpose of God to be effected by His Church, and of all the subtle disquisitions which have amused or distracted the minds of theologians in all ages.

Although men might follow the coasts in their ships, and, as the Phœnicians did of old, trade from the Mediterranean to Cornwall for tin, and to India for spices, it is indispensable, if the practice of navigation is to be perfected, that astronomy and geometry should be well understood by somebody, if not by those who are to be actually engaged in following out the results. This division into

the study of principles, and the active employment of the practice of the principles, applies to all sciences alike. They who make the great discoveries, and perfect the science of chemistry, are not the persons who benefit by the improved methods of smelting, manufacturing, dyeing, &c.: the latter profit by adopting principles developed or discovered by others: and it would be far from advantageous to one practically employed as a dyer to enter into the general principles of his manufacture, and endeavour to make fresh discoveries; he will do more wisely to confine himself to the adoption of improvements pointed out by the labours of others.

The mass of practical men have indeed been usually on the other side; they have been so wholly engrossed with the blind practice of details, which they performed like machines, that they have despised and resisted all attempts to explain principles to them. Commanders of ships thought that the knowledge of mathematics spoiled instead of improved a seaman; brewers looked with contempt at thermometers; finance ministers laughed at principles of economy, and ruined nations

through ignorance of them. And truly the practice is the most important part in all knowledge, and theory which does not lead to it is an idle intellectual amusement. It is necessary for all men to be religious, but it is not necessary for all men to be theologians: it is necessary for every citizen to be obedient to the laws, but it is not necessary for all to be well versed in the theory of government: it is necessary for every brewer to know the exact heat at which he will extract most saccharine matter from his malt, although he need not be versed in the cause of its development, or very learned in vinous and acetous fermentations.

The principles of art, however, being eternal and unchangeable, have an attraction for those minds in which there is found much love of truth or curiosity. The practices of men are often discordant, and yet produce the same result; but if principles were everywhere well understood, the practice would be uniform, or at least harmonious and without jarring. Principles are developed often by practice; and a theory is formed only after repeated facts have shown that they result from an invariable law. In many cases all that is

known, and that goes by the name of a principle and received theory, is after all only the best way of accounting for certain phenomena which the present state of knowledge furnishes; such is specially the case in the science and practice of medicine: and principles are much more difficult to be ascertained where the subject is organised than where, as in astronomy, nothing but the mechanical forces of unorganised masses, planets, worlds, suns, winds, currents, &c. are to be treated of. Principles, therefore, relating to physiology, whether of plants or animals, are less positive in their results, more difficult to express, and more liable to error; and these difficulties are much aggravated in all that relates to man, the most complicated in his structure of all the creatures which God has made.

It is for the sake of this creature that truth has been revealed by God, which he had no other means of knowing; and the end of its being revealed is, that he may know his Creator better than can any other creature, and that he should be educated and trained to fulfil and accomplish certain destinies which the Creator has ordained for him, and which no

other creature can fulfil. Thus theology is divided into two parts, the one relating to what God has revealed concerning Himself, the other relating to what He has revealed concerning mankind. It is the second part only, however, which will be discussed at present, so far as it can be separated from, and is independent of, the former.

The revelation which God makes of Himself, and the instruction which He imparts, is not by the enunciation of propositions, but by the development of a series of acts. It is, indeed, by His Word that all things which do exist have been brought out of nothing into being, and it is by that same Word that all created things do continually subsist. Nevertheless the Scriptures which He has "caused to be written for our learning" are not a series of logical theorems, but the records of a series of acts, each one in succession tending more and more fully to develope the nature, mind, and purpose of God; and Tertullian well observes that "facts are God's arguments." Thus, whilst truth is in itself unchangeable in its very nature, the apprehensions of truth by man are or ought to

be in a state of continual progress, which, so far as age differs from youth, perfection from imperfection, and maturity from immaturity, may be termed change; and as principles of all sciences are better understood in proportion as phenomena have been multiplied, and it has been possible to frame a law so general as to include them all, so ought the principles of theology to be better understood at the end of a course of six thousand years of actions expressly undertaken to manifest them than they were at the beginning of that series; and so ought the principles of theology to be better understood at the end of the Christian dispensation than they were at the beginning of it.

Recent writers are reviving rightly the doctrine long lost sight of amongst Protestants, of a principle of development in the doctrines, practices, and rites of the Church. It is obvious that, during the infancy of the Church, the full forms of its structure and administration could not be seen. The Apostle declares, in his Epistle to the Hebrews, that there were many things in doctrine which he was anxious to teach them, but which they were not at that time sufficiently advanced in the knowledge of

the elements of Christianity to be able to learn. It is so self-evident on all subjects, in all sciences, in all arts, in all departments of human knowledge, that men learn, and must learn gradually, that it is a marvel to find it broached in the nineteenth century, that it is a "heresy" to talk of "reserve" in teaching the mysteries of religion; and that it is error to speak of progress in divine knowledge. If people learn at all, they learn progressively; and if they do not learn progressively, it is because they are not learning at all: and this is probably the case with those who rail at the advance which the clergy of Oxford have lately made. The clergy of old, with more wisdom than their successors, divided their flocks into catechumens and faithful. In the mysteries of God, two things have been going on in a progressive state of development ever since the fall of man; the one the development of the character, ways, and purpose of God; the other the development of evil, in counteracting and obstructing, though not finally frustrating, that purpose. Hence, in the last revelation given to men in signs, the Church is first exhibited as a pure virgin,

and subsequently as having fallen into the condition of, and become, a drunken adultress. In this condition she is now: and the reference to past ages, to the practices and writings of the fathers, must be in order to study this progress in the road to apostacy, as well as to study the development of God's faithfulness in preserving a remnant in the midst of the all but total departure from Him. In tracing, therefore, the goodness and actings of God in His Church for 1800 years, and the development of His purpose, it is a narrow, partial, uncertain, and uncatholic statement of truth, if the evil actings of men in His Church are not traced also, by which they have polluted the spouse of Christ, and caused her to become as an intoxicated harlot, drunk with the blood of saints; and yet in her blind pride saying, "I sit as a queen, and shall see no sorrow." This development of the mystery of iniquity has been brought about by errors of various kinds being inculcated by the rulers, and consequently it is upon the rulers that the judgment of God primarily falls; for, as James IV. of Scotland said to his nobles, "They who lead

in error are always wrong, not always they who follow."

It has seemed easy to Christians, who have been shown the incomprehensible fact of a plurality of persons in the Godhead, to find that truth shadowed forth at least, if not declared in many expressions, figures, and types in the Jewish economy. Some have even gone so far as to censure the Jews, who have no Christian Scriptures, rejecting those which we receive, for not finding the doctrine of the Trinity in the books of Moses; and some have even attempted to prove to the Jews that this fact is presented in their own sacred books. But the fact of a plurality of persons in the Godhead was first positively declared, although it might have been previously obscurely hinted at, when the Lord Jesus Christ asserted His own equality with the Father before all worlds, and yet was seen living, dying, and rising separate from the Father. Two persons at least in Godhead were necessary in order to make an incarnation of Deity possible; for, unless the Lord Jesus Christ were really God, men have never yet seen God; they have only heard about Him;

they have not seen with their eyes, looked upon and handled Him (ὁ ἑωρακαμεν τοις οφθαλμοις ἡμων, ὁ εθεασαμεθα, και αἱ χειρες ἡμων ἐψηλαφησαν. "Quod audivimus, quod vidimus oculis nostris, quod perspeximus, et manus nostræ contrectaverunt, de Verbo vitæ." 1 John i. 1.), but only a messenger from Him, and this incarnation of Deity all nations were, with more or less clearness, taught to expect; the gods coming down and appearing in flesh, making a part of the creed, or of the tradition, of almost every heathen nation.

The plan of the purpose of God is everywhere and invariably ascribed to the Father, which plan is as constantly declared to be manifested in the Son, and effected, or wrought out by the operation of the Holy Spirit. Of the invisible God no creature can know any thing. Θεον ουδεις ἑωραχε πωποτε· ὁ μονογενης υἱος, ὁ ων εις τον κολπον του πατρος, εκεινος ἐξηγησατο. "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him." "Deum nemo vidit unquam; unigenitus Filius, qui est in sinu Patris, ipse enarravit." (John, i. 18.) This manifestation by the Son is

twofold; first, in the person of the individual, Jesus, the only begotten Son of God, born of the Virgin Mary, crucified, risen, and now seated at the right hand of the Majesty on high; and, secondly, in the assembly of the faithful, which constitute His body: and as the Lord Jesus Christ is the instrument or means by which the invisible God is made known and visible to the Church, which is His body, so is the Church, being indwelt by the Holy Ghost, the third person of the Godhead, the instrument or means by which the Lord Jesus Christ is to be made known to all the creation as king and ruler over all things, for their guidance and blessing, and as priest to head up and return to the invisible God the worship and praise of all intelligent creatures for the blessings and happiness conferred upon them: and besides this the Holy Spirit operates in a twofold method, or for a twofold end towards men, the one fitting internally and spiritually each individual for the enjoyment of the presence of God, and the other putting the whole number of the elect into that form and outward shape by which many millions of individuals may be made to act as one well-organised and com-

pacted unity. In brief, the invisible God is made manifest or visible by the Son ; the purpose of the Father in the Son is made manifest by the operation of the Holy Ghost : 1st, as king ; 2dly, as priest : 1st, operating on each individual ; 2dly, on the whole as one. Thus, at the very root and basis of the revelation of God, and of His purpose towards man, lies the principle of development or of unfolding, as that whereby men are to be instructed in the things necessary for them to know, in order that God may receive His adequate worship, and men the full measure of that felicity for which they have been created and educated.

These several operations are very distinct, although generally confounded together under the common term of religion. If the expressions of most writers and speakers are analysed, it will be found that the one idea which not only predominates, but which has absorbed all others, is the operation of the Holy Spirit upon individual men, so that to offer prayers to God through Jesus Christ is called the recognition of Him as Priest, and the obeying of the precepts of the New Testament is considered recognizing Him as King, whilst the framing into

one compact and organized body is resolved into some invisible mystical union which none can see, and about which no two are agreed, but which all unite in thinking of very little importance. It is both natural and right, that in the first instance men's attention should be directed to that which concerns their own personal interest, since "What is a man profited, should he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" (Mark, viii. 36, 37.) But this is not the sum and substance of all revelation. The subject of a man's personal salvation is indeed not only the most important point for himself individually, but it is also the first step in the walk towards heaven. Yet it is but the first step; and whilst his own walk and course thitherward must be an object of daily and continual watchfulness, still it is not the whole end for which a revelation has been given, and for which the Church has been constituted. This one object however has absorbed all the faculties of both pastors and flocks in every body of Christians: the one idea of the latter is, "How shall I get to heaven?" and the one idea of the pastor is, "How shall I guide

myself and the people under me to heaven?" This feeling is in both very right, and by no means to be suppressed or even discouraged: but by absorbing all other kindred ideas, it does postpone the arrival of that very heaven, towards which it is their sole object to hasten, so that they are, by the very intensity with which they pursue their end, in fact counteracting their own design. Even the Oxford tract writers (*see Dublin Review, June* 1844, p. 343.) say, "If holiness, the very end of the dispensation of the Gospel, may be imperfect, and the word of Scripture not be broken, much more may unity." To which the reviewer very properly replies, "By no means. Holiness is more essential for individual salvation; but unity is infinitely more essential *as a note of the Church.*" This is in a great measure owing to the vague notions which are entertained, by all parties alike, respecting heaven, — respecting that object to which they desire to attain; and it is towards clearing up ideas upon this point that this Essay is devoted. No act of superstition can be greater than to ask God to give us things of which we do not know the meaning; and we may be

in Christendom, are labouring; and for which they ought to be encouraged, strengthened, and upheld in every way, by succour of money and goods, by prayers, by praise, by all the means which others have at their disposal.

In addition to and besides all this, however, there is another aspect of the Church which is wholly omitted, and it is to this subject that the attention of Christians ought to be especially directed at the present time. It will be requisite, before proceeding farther, to define the sense in which the word Church is used. 1st, It is used to signify all persons who have been baptized from the day of Pentecost until the coming again of the Lord Jesus Christ. 2dly, It is used to signify any body of baptized persons amongst whom there is a lawful Christian priesthood, and amongst whom the sacraments are reverenced and administered. In this sense the word is employed when speaking of the Greek, Roman, or Anglican churches: and for the same reason no assembly of Presbyterians or Independents can be recognized as a church, because they have no priesthood nor sacraments. 3dly, It may be used for any partial or particular congregation,

composed of those who fall within the second meaning of the term.

It is not, however, to be denied that ministers chosen by the people, although wanting the imposition of bishops' hands, are as much deacons, and so part of the clergy of the Christian church, as deacons appointed by bishops who have not been chosen by the people. In each case the deacons lack something that is necessary to make their appointment as valid as the appointment of the first seven deacons in the time of the Apostles. In the episcopal sects they want the choice of the people, and in the other sects they want consecration by bishops.

Ministers elected by the people and unordained by bishops have ever felt much of their real position. They have felt that they were not priests, and have never claimed the privileges, rights, and powers of priests. They have not pretended to feed men with the flesh and blood of Christ; they have asserted no right to tithes; they have simply called themselves ministers and not priests. The people, feeling the want of the true ministry of deacons in the Church, have set about irregularly to remedy the evil, wherever the oppression of

the civil power, as in Italy, Austria, and Spain, has not prevented them, and have provided themselves with the best that they could get. The bishops of the Roman and Anglican sects, who have defrauded the laity of their rights in the choice of deacons, are the very last persons who should now turn round upon them and revile them for schismatically choosing ministers for themselves: the people may have been wrong, but the cause of their offence, and the authors of their sin, are the Roman and Anglican bishops.

The subject now to be treated of is the Church considered in its largest aspect under the first of these definitions, that is, the whole body of the baptized in all ages considered as One body. It does not militate against this view to admit that any given number of such persons shall have so misused the means of grace afforded them as to be finally lost, for in that case it would only be necessary to change the word church to the word elect: the point to be considered is still the same, namely, a certain number of people who have been baptized into the body of Christ, many of the individuals of which have been born in

past ages and are now dead, but who are nevertheless to be considered as joined to similar persons now on the earth, and so forming but One body—as a Unity. Moreover, the present object is to consider the Church not merely as an abstraction but as an efficient instrument for performing a specific work, which work is with it to be performed by God, and in which man's interests are not primary but secondary. It was formerly observed, that when men consider religion as a personal matter they look naturally and properly at the Church, (whatever idea they may annex to that term, whether as a machinery for administering sacraments, or as a machinery for exhibiting preaching or teaching,) as an instrument for their use, by which they are to gain some advantage to themselves; but in the aspect in which it is now to be considered, their advantages should be altogether set aside, and instead of standing upon the earth and looking at the Church as a means by which they are to get to heaven, they should place themselves in idea in heaven, and look down upon the Church as the instrument by which some work is to be performed upon the earth. If it should occur to any one

that a definition of the word Church so wide as this precludes the possibility of such a body fulfilling the end designed, inasmuch as those who are dead cannot be used in their present condition at all, it must be remembered, on the other hand, that however the difficulty here stated may be met, still that no definition which is less extensive and capacious can contain all that is predicated in Scripture of the Church as the body of Christ; because the members now living upon the earth are not more the members of the one great body than those members which have died in the course of the last eighteen hundred years, and the whole body of Christ cannot be composed of any less number of persons than those who have been baptized into His name, and from whom He has not withdrawn His Holy Spirit, during that whole period.

Yet, even as relating to man's benefit, when properly considered, the Church ought to be considered as a Unity, for the original end for which man was created was that he might have dominion over the other works of God's hands. It is evident that the intention was, not that Adam should be king over all his pos-

terity, and still less that any other man, save "the Man Christ Jesus," should possess this sovereignty. When the Lord sits upon His throne, His bride, the Church, is beside Him, ruling with Him as a queen reigns on this earth beside her husband, the king; which figure also proves that the whole body of the Church as One is described, and not detached individual members of the same; and therefore no one individual can enjoy this privilege without all the others. No one can go to heaven by himself. The resurrection is of the whole body as One and at once; so that the personal interest of every individual is bound up with the interest and advantage of the whole, is dependent upon it, and to be enjoyed only as a catholic thing in common with the whole Church, and not separately and individually. The dominion promised is to man, not to a man — man in the aggregate, not a single, insulated, solitary man, nor any congeries of solitary independent men.

This Church, then, is an instrument by which God proposes to accomplish a certain object; and it is now to be considered with reference to His ends, and not with reference

to man's ends; with reference to the use which He is to make of it for His purposes, not to the use which man is to make of it for his purposes. Without waiting to discuss what is the end to be attained, what is the purpose to be accomplished by the Church, and what is the use to which it is to be put, it must be obvious to every one that whatever that end, and that purpose, and that use may be, the Church, in her present condition, that is, all the baptized, as they are now on the earth, to say nothing of the state of the departed, are utterly and entirely incapable of taking any step as One body, of doing one united act, of bearing united witness upon any one single question.

The Church is declared to be the body of Christ: in many particulars it is spoken of in the same terms as the body of the Son of God. Both are declared to be the dwelling-place of God. The distinction between them consists in this, namely, that the second person in the blessed Trinity was incarnate in the person of Jesus of Nazareth, so that God and man compose but one person of two natures; whereas the third person of the Blessed Trinity, al-

though inhabiting the Church, is not incarnate, and is never united to man as the second person is united to Jesus Christ. The organisation of the Church, the body of Christ, is as complete in its kind as the organisation of the man Jesus was in its kind. The Church, the body of Christ, is as much a unity as the person of Jesus was a unity. The organisation is, indeed, different in kind, but still it is as completely an organised body. A human body is not a mere agglomeration of muscles, bones, blood, &c., but a body in which all such component parts occupy a prescribed position, and in which each performs a defined function, which no other can do. If the blood be withdrawn from the human body, no other fluid can supply its place. If the bones be removed, no substitutes can be found for them; and the organisation of the human body is but the outward representation to the eyes of the natural man of the true constitution and symmetry of the body of Christ, the Church.

Man was constituted by God at his creation to be a type of the Church. Man was made in the image of God — not in the image of the

Invisible One, "for no man hath seen God at any time," "no man can see God;" but in the image of Him who was predestined to become flesh and so be visible. Consequently, when the Apostle likens the human body to the Church, or the Church to a human body, he does not merely employ an elegant metaphor, but it is a reality and a truth which he has used as God would have it. Because God foresaw what the Church should be, therefore He made man to typify it in his own person; and therefore the Apostle also in speaking of the one likens it to the other. In short, the Church, the body of Christ, may be said to be the development of Adam, as it is certainly the full development or manifestation of the Christ of God: the Church being the most perfect product of creative wisdom.

The Church is also called a *vine:* this too is an organised body, each of the several component parts of which has a single function to perform, and it cannot perform another for which it is not destined; the sap cannot become the flower, nor the wood the leaves, nor either the fruit. And as if the sap be removed the

vine would die, and if the blood were to be removed from the human body the man would die, so the removing from the Church any one of the parts of the organisation of which it was originally composed does assuredly produce its *quasi* death — that is, death as to all action, if not death as to real existence. For the condition of the Church at the present moment is like that of a man who is blind, deaf, and dumb, without the power of seeing, hearing, or speaking—the most melancholy condition in which a poor human being could be found; or it may be likened to a man lying senseless by means of a pressure upon his brain, with all his faculties suspended, dead in one sense, yet not dead in another, and therefore in the condition above described as *quasi* death. It must be remembered that we are not here speaking of individuals, but of the body as one. The Church, considered as an aggregate of units, may have any number of those units full of life, and yet as One be dead; just as an army may be full of brave and loyal soldiers, but yet be as an army a perfectly useless armed mob, unable to perform any one combined act. Hence another figure, which is used to describe

the Church, and to teach us its true organisation and nature, is an army. Now an army under a sovereign whose dominion extends over many climates and nations must necessarily have troops variously armed, variously disciplined, and speaking languages not intelligible to one another, although intelligible to their officers immediately over them. Such an army was that possessed by the ancient Roman emperors, and such an army has been lately seen under the Emperor of Russia, yet, notwithstanding this diversity, the whole does act as one body; and in no way can the figure of an army be applicable to the Church which does not involve in it the idea of one body acting under one common control.

But even the figures of inanimate things which are used to describe the Church inculcate the same organisation and practical dependance of parts one upon another. Thus in the figure of the Temple, it is obvious that the stone which was fit for the altar was not fit for the lintel; that which was adapted for the wall was not fit for the roof, and so in all the furniture; that which was adapted for the laver was not fitted for the table. In short,

unless the Church can now be shown in as complete a state of organisation as a temple, as an army, as a vine, and as the human body, there is no instrument now upon earth fit for God's use: it is as useless as a temple in ruins is for the purposes of worship; as a dead vine is to produce fruit; as an army without organisation is to fight a battle; as a human body deprived of its vital parts is to perform any of the functions of life.

It is almost waste of time to stop to point out the proofs that there is no unity upon the earth. In the Greek churches, that is, in those Eastern churches which are under the guidance of bishops, there is much disunion one with the other; and although in theory the patriarch of Constantinople is held to be the first amongst them, it is more as a question of precedency in worldly etiquette than as having any spiritual authority. In Russia the clergy are the oppressed slaves of the Emperor, who orders and alters all matters of faith, discipline, and practice as he pleases, and instructs ministers how to preach, as he does soldiers how to fight, by the knout. Rome in herself professes the semblance of unity, and is the only body which

does so; but her unity is confined to her own sect, and she cuts off wilfully from the communion all who reject the usurpations of the Bishop of Rome over other bishops, his claim to be an apostle, and the corruptions with which various popes have defiled the rites and ceremonies of the Church. In the Church of England there are at least as many sects as there are bishops, some of them differing upon the most essential points of the constitution of the Church, and the authority and validity of the Sacrament of orders, and of the "two only which are generally necessary to salvation, Baptism and the Supper of the Lord." No other Protestants can be considered as churches; and whether they be or not, Protestantism is at the very antipodes of unity, and is built upon the contrary principle of a continually multiplying independency and self-will.

The question then occurs, "How has God preserved His Church?" Many Romanists contend that according to the promise which Christ gave to be with His Church to the end of days, if He has permitted her to err in the remotest particular in doctrine or practice, His pro-

mise has failed, they are deprived of all confidence in the guidance of bishops, and they are driven at once to the mazes of Protestantism, or to take refuge from strife in infidelity. This sentiment, which is almost universal amongst Romanists in Italy and Spain, though less so amongst those in France and Germany, is based upon two fallacies: first, they use the word Church as synonymous with the rulers of the Church, than which no two things can be more distinct; for the mystery is not how God has preserved His Church if the rulers have been obedient to Him, but how He has preserved her, notwithstanding the wickedness and perversity of men, and whilst the rulers have been counteracting and resisting His designs and will. And the second fallacy is in leaving out of their quotation half of the promise, or rather the condition of the promise, which was to "teach the things which He had commanded." Now, His command was, "Go into all the world, teaching men to observe the things which I have taught you, and in so teaching I am with you always even to the end of the world." Εδοθη μοι πασα εξουσια εν ουρανῳ και επι γης.

πορευθεντες ουν μαθητευσατε παντα τα εθνη, βαπτιζοντες αυτους εις το ονομα του Πατρος και του Υἱου, και του ἁγιου Πνευματος· διδασκοντες αυτους τηρειν παντα ὁσα ενετειλαμεν ὑμιν· και ιδου, εγω μεθ' ὑμων ειμι πασας τας ἡμερας, ἑως της συντελειας του αιωνος. Data est mihi omnis potestas in cœlo et in terra. Euntes ergo docete omnes gentes; baptizantes eos in nomine Patris, et Filii, et Spiritus sancti: docentes eos servare omnia quæcumque mandavi vobis: et ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi. "All power is given to me in heaven and in earth. Go forth, therefore, making disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to keep all things, *even as many as I have taught you:* and behold, I am with you all the days, even to the end of the age." Matt. xxviii. 18.

In so far, therefore, as the rulers of the Church have taught the things which He taught to the twelve Apostles, so far has He been with the rulers; but in so far as the rulers have taught things which He did not teach to His Apostles, nor command them to teach, so

far He has not been with the rulers, but against them, and the rulers have been against Him; teaching the traditions of men instead of the commandments of God, as the Pharisees did among the Jews — a sect that contended greatly and properly for the Divine authority of those who sat in Moses' seat, as the bishops of Rome have ever done.

The Church has been preserved by those things which men could not destroy, even by Priesthood and Sacraments. These alone were beyond the power of human wickedness to pervert, and these alone have continued to answer the objects for which they were given at the commencement. The Sacrament of Baptism is wholly independent for its efficacy to graft into the body of Christ on the property of the water which is used; the Sacrament of the blessed Eucharist is wholly independent on the quality of the bread or of the wine to feed the regenerate life of man with the flesh and blood of Jesus Christ; and the power of the priest to administer these Sacraments is wholly irrespective of any moral or intellectual qualities in the individual. But this is not the case with any act of ministry, such

as preaching or teaching: in all these, the quality of the thing administered, if not its essence, is always modified, and may be totally changed and destroyed by the channel through which it flows. The modern schismatics, mystics, and evangelicals, confounding Priesthood and Sacraments with ministry, and perceiving that their preachings are dependent on the preacher, imagine that Sacraments are dependent upon the priest, whereas it is of the utmost importance to perceive their total dissimilarity; whereby it may be seen that whilst the Church has been alone preserved by the one, it has been rent into its state of schism and confusion wholly by the other.

The bearing of priesthood and ministry towards each other may be likened to that which an officer in the army not appointed to a regiment bears to one who is. One is as much an officer as the other, but the latter only has a right to perform any duty. Priesthood is One, and all the acts of a priest are acts in and for the whole Church, living and dead as One; so by the Sacrament of Baptism a child is not baptized into the communion of a particular congregation or diocese, but into the whole

body of Christ; and when the Holy Eucharist is offered, and the communion participated, it is not offered for those only who, being present, participate, but offered for the whole body of Christ, living and dead, although, indeed, it be efficacious only for those who, in faith, eat the same.

This whole body, the Catholic Church, is as One body to worship, and as One body to serve God. The thing required is worship by a body, not by an aggregate or conglomeration of individuals merely, but of an organised body; and, in like manner, the service that is required is not that from a congeries of independently serving individuals, but the service of an organised body, just as a king does not require the service of a mass of independently acting brave men, but of an organised army in which each member shall know and keep his place. This idea of the unity of the body of Christ is as completely obliterated from the minds of men as if the Scriptures had never mentioned it, or as if the Roman Church did not in some way bear a sort of witness to it; yet even amongst her members there is really as little intelligence of the unity of the Church

as elsewhere, and their only idea of it consists in submission to the Bishop of Rome.

The unity of the Godhead was the first thing taught to men who had been constituted into one body for His worship. "Hear, O Israel, the Lord thy God is one Lord" (Deut. vi. 4.); and when by a subsequent revelation in an after-dispensation a plurality of Persons in the Unity of the Godhead was made known, it was not to destroy or modify the truth formerly taught, but to furnish additional knowledge to be used also, and not in lieu of that which had been previously taught. All nature teaches this unity, and it would indeed be strange if unity were not the basis of all worship in the One Church, formed especially for the adoration of the One God. Unity is essential to every thing in human affairs; all things point to an apex in nature and in art: and men's eyes can perceive this truth, and its necessity in every thing except in the Christian Church. In a kingdom the king is the alone organ in whose name all acts do proceed; and officers of every degree, judges, magistrates, sheriffs, and constables, do all perform their several duties in his name and by

the authority of him the one king, who by, and in, and through them is everywhere present in his kingdom. In the arts the same principle of unity is essential to the perfection of any production. A poem must have one subject to which all others must be subordinate and subsidiary. In painting, the subject must be one; each group must assume more or less the form of the pyramid; the lights must range pyramidically up to one brightest apex, and the shadows in like manner range into one darkest point; each colour, blue, red, green, and yellow, with all their mingled half-tints, must do the same;—in short, throughout the whole range of art, in every part alike, all must terminate in a point and be each a unity by itself.

The same principle holds with the worship of the Church. The services may be many or few according to the leisure afforded to the laity to attend them, and according to the number of the clergy who can be maintained to officiate at them; but still some one must be the apex to which all others point, and to which they are all subservient. It has been already observed that one of the things by which God

has preserved His Church unto our days has been by the Sacraments. The first of these can only be administered once in the course of the life of any human being, and therefore is unfit to be the centre round which the daily and weekly services of the Church should hold their course: the second, however, should be celebrated at least weekly everywhere, and in every central or diocesan church, that is, in every cathedral, daily. The worship should be performed in the place where the bishop presides, in a perfect manner; perfect in respect to number and diversity of services; perfect in respect to their due subordination, that they may not be vain repetitions; and perfect in respect to the sufficient attendance of priests at each.

The celebration of the Holy Eucharist is on every account the most important and highest act of Christian worship. It is emphatically the rite instituted by our blessed Lord in person. The time when this was done is peculiarly solemn, being the eve of His betrayal, seizure, and death; and it is the only act in place, time, or circumstance wherein His flesh and blood is declared to be

present. It is this last fact that constitutes its paramount importance, and it is that which causes it to be the centre round which all other acts of worship turn, the apex from which all other rites depend, the point towards which all the acts of men in buildings consecrated to its celebration are directed.

The commencement of every approach to the Creator must be by the prostration of the creature, indicative of its lost condition and death, so that confession of sin and of unworthiness is the first part of the celebration of these holy mysteries. The priest, after having made this on behalf of himself and of all mankind, must next in God's name pronounce pardon and absolution upon the penitent for Christ's sake, whose death is now about to be commemorated. After this a portion of the written Scriptures should be presented before God which contain the revelation of His will in permanent and abiding word, as a grateful remembrance of this most excellent gift, and as a testimony of our faith in what He has declared, and of the submission to His law so given; and, as only a small portion can be so offered, the priest, together with the congre-

gation, must recite the creed, symbol, abstract, or summary of the essential truths contained in the same, as the expression of the Church's faith. The worshippers, being thus clean by confession, absolution, and washing of the Word, do next present bread and wine, the best of the creature things, in token that these and all that they have are the creatures of His hands, and bound to be used for His service. They must be presented, accompanied by prayer that God would, by the power of His Holy Spirit, make them to be to those present the flesh and blood of His Son, which He has promised to give for the sustenance of the spirit of man. The priest next pronounces the words of institution which the Lord Jesus Christ appointed to be used. The sacred elements being now through this act constituted the flesh and blood of the Son of God, the priest in the name of the people presents them to God as the best thing which this earth can contain, and pleads for all the human race, living and dead, on behalf of that precious sacrifice so presented. The sacrifice being thus offered must be consumed by being eaten, without which the act is incomplete;

and thus the communion of "Christ's body and blood is verily and indeed taken and received by the faithful in the Lord's Supper." —*Lit. Anyl.*

The two creatures which are selected as representatives of all creation are remarkable also, not only from being selected for that end by our blessed Lord, but from their obvious propriety and adaptation to the end intended. It is bread, and not simply corn. Corn is the plant that is found in districts extending over a very large portion of this globe — perhaps the plant that is found more extensively than any other; so that, in this sense, it may be said to be the commonest of all plants, the most universal and the most easily procured—fit representative of the common flesh of all mankind. It is not simply corn, however, that is offered, but corn which has had the life bruised out of it, and then subsequently prepared to be the food of man. Bread is the most nutritious of all food, and it should be used unleavened in the Sacrament because leaven adds nothing to its nutritious qualities, but is an extraneous substance, causing it to puff and swell, and is everywhere in the New Tes-

tament an emblem of inflation, pride, hollowness, or some other evil thing. In like manner wine is not simply the juice of the grape, but it is that juice after it has undergone a process which, whilst it makes it different, does not completely sever it from its former connection with the vine, and from the mere products of the earth. It is a product of the juice of the vine as well as that juice itself, an emblem of that circulation which is now the circulation of the body of Him who is on the right hand of God, and who has shed down His Spirit to abide with us for ever, besides being the emblem of the blood which was poured out on Mount Calvary.

In this Sacrament alone is the flesh and blood of Jesus Christ to be found upon this earth. It is because this is to be offered to God in the Eucharistic rite that the place on which it is consecrated is called the altar: it is because of this offering that the building which encloses and protects the altar is to be reverenced, and that the altar is more holy than any other thing in the building: it is for this reason that the universal custom of Christendom is to bow towards the altar, to face the

altar, to uncover the head on entering the building which covers and surrounds the altar. Hence the attacks by the modern schismatics on the real presence of the flesh and blood of Christ in the Sacrament, on bowing towards the altar, on uncovering the head in the house of God, are attacks on the very heart of Christian worship; for where these things are not reverenced, above all where they are repudiated, there is no Christian worship; there may be lectures on Christian ethics: there may be pious ejaculations, prayers, singing, and well-constructed phrases, interlarded with shreds and words and verses of Scripture; there may be many good and right things; but of Christian worship, as it was ordained, and as it is required by God, there is none.*

* Many people do right things without knowing why they do them; and it is well that they are done, whether they can give a good reason or not. The *ne plus ultra* of absurdity was seen last year, when things calling themselves religious newspapers railed against the custom, which is universal in all colleges and cathedrals in England, of turning towards the altar when repeating the Creed, as a Puseyite novelty: this year, some bishops seem to think that the difference between an altar and a table is, that one is made of stone, and the other of wood!

It is with reference to this commemorative sacrifice on every Lord's-day, which commemorates also His resurrection, that the daily prayers, whether on Sunday or on the week-days, are celebrated. As under the law a lamb was ordered to be offered daily, morning and evening, so on the first and last hours of every day should appropriate and corresponding acts of Christian devotion, *matins* and *vespers*, be performed. These consist of confession of sin, absolution, reading of Scripture, singing of God's praise, prayers, intercessions for all men, for all their wants, and for all their cases of trial and temptation, and thanksgivings for all the mercies they receive and blessings they enjoy. These several parts of *matins* must also be performed in the order in which they are here enumerated; no one can be omitted, and none can be transposed without causing imperfection or deficiency. On the assembling together of the worshippers, the bishop, or some one in his behalf, who presides, must invoke the name of the blessed and adorable Trinity to announce and declare the name of Him in whose house they are assembled; and one of His ministers should

address a short exhortation to the people to solemnize their minds, and recall to their spirits the end for which they are assembled; reminding them also of the sin of mankind, which has brought this whole world into the state of suffering, pain, sickness, and death. Thus the priests and people are prepared intelligently to confess their lost and ruined condition, their offences against God their Creator, and against Christ their Redeemer and against the Holy Ghost the Sanctifier, which is really on their part a spiritual offering up of a spiritual life, and incurring a spiritual condemnation and death, wherein they lie, until God, by the mouth of the bishop, do pronounce their pardon and freedom by absolution for the sake of His Son, who has offered a sufficient sacrifice for the sins of the whole world. Being thus cleansed, the priests and people are brought into a condition of being able to worship God, which uncleansed and unabsolved sinners are not able to do; and the first act should be to read before God a portion of that Holy Scripture which He has caused to be written for the instruction of mankind, in token of and in recognition that

it is His word and abiding law by which all things in the Church must be regulated, and by which all creation shall be judged, and thereby refreshing our memories in order better to obey His commands: but as only a very small portion can be so read, the symbol of the faith which the Catholic Church holds should be repeated, as containing an epitome of all the most essential things which the Scriptures contain. Next should follow the singing of the praises of God in psalms and spiritual songs, as the bishop shall direct.

This order, which has prevailed in the Church in all ages, is to be found in the ancient liturgies; but no ancient liturgies contain a complete body of service for the whole week, and in general they are confined to the order of administering the Eucharist alone. The morning service of the Church of England has preserved the right forms far better than the churches either of Greece or Rome. The form of worship is, however, not a thing of man's devising, nor may it be altered. No bishops of Rome, nor councils, nor rulers of any degree, had or could have authority to

change the mode in which the creature is appointed to approach the Creator. God himself taught it, not by words, which are liable to misconstruction, but by symbols, which are immutable, and by which we know that the order above enumerated is the true order of God. On entering the tabernacle, which none but a circumcised man could do, even as none but a baptized man can enter a church, the worshipper found the brazen Altar on which the lamb was slain, and its limbs consumed by fire. This sets forth the sinner condemned to die as its natural condition, and also points to the true antitypical Lamb of God, the substitute for the sins of mankind; whilst the destruction of the lamb by fire sets forth the acceptance by God expressed in the Church by words of absolution declared in His name and by His authority.

Upon this same altar, and mingled with the sacrifice, was an offering made of incense, and of fine flour, and of wine, called a meat and a drink offering. Incense is seen by many expressions in the Psalms, New Testament, and especially in the Apocalypse, to be the emblem

of prayer and intercession. The meat-offering is, as the name implies, something which is appointed for the food and nourishment of man. This was required by God to be offered to Him as a part of worship. It sets forth that which is appointed for the food and nourishment of the soul or reason of man, even His written word; and accordingly in all times in the Christian Church has it been customary to read certain portions of Holy Scripture as an offering or act of worship towards God, and not merely as a means of instruction to the people assembled. The drink-offering is referred to in many places in the Prophets, Psalms, and New Testament, as the symbol of singing psalms, and hymns, and spiritual songs, which ought to follow the reading of the Scriptures, and be mingled in appropriate places throughout the service.

After passing the Altar, the next object that presented itself in the way to the Holy Place was the brazen laver, to remind him of the continual and daily washing that every Jew required, although one of the elect and chosen and peculiar people of God. In like manner the Christian is taught that he requires daily

washing by the Holy Spirit from all the defilement which the elect continually contract by their travelling through the world; and the Anglican Church has done ill to reject, as a memorial of this, the goodly ancient practice of sprinkling with holy water every worshipper who enters a building consecrated to Christian worship, which has prevailed in all ages, and still survives in both the other Christian sects of Greece and Rome. In the daily service this is effected by exhortation to confess sin, which the Church of England has well preserved.

It is easy, by comparing the present practices prevailing amongst the diverse sects, Greek, Roman, and Anglican, of the One Catholic Church with the above description of the true form of public worship, to perceive wherein, and to what extent, changes have been introduced, corruptions arisen, and truth departed from. The consumption of the victim under the law was as necessary a part of the sacrifice as its being slain. To have slain the victim and not to have burned it would have caused its corruption and putrefaction; it would have stunk and produced pestilence, and imparted disease

to all around. It was essential to its being well pleasing to God that it should be forthwith burned and consumed by fire; and to have presented it unburned would have been displeasing to God, as a proof of disobedience to His commands: and He will have obedience, and not will-worship under the pretext of giving Him more honour. The act of sacrifice, though consisting of many parts, was still one, and it was not completed until the sacrifice was burned. Thus the consumption of the consecrated elements in the Sacrament of the blessed Eucharist is essential to its being a service well pleasing to God; and to reserve them unconsumed for adoration in a pyx is a novelty introduced through the ignorance of the Romish clergy of the principles which constitute true, and distinguish it from false sacrifice. Communion by eating the consecrated elements is as much a part of the service as the consecration of them; and the Romanists who consecrate without eating, and the Anglicans who eat without making oblation of the consecrated elements, do equally err and mutilate, by omitting one part of a rite which cannot be divided without endangering the

validity of the whole. A question might be raised, whether for many years the sacrifice of the Holy Eucharist has been *properly* performed in any part of Christendom.

Moreover, it was not sufficient for the worshippers to look on at some other person, priest or lay, worshipping, which act they could partake of mystically, spiritually, or in any way invisibly, by meditating on what they saw: it was necessary for each worshipper himself personally to offer, in order to be entitled to any benefit from the act. Wherefore a Romanist, who looks on at a priest saying mass, does not partake of the benefit of the same unless he also participate in the Communion by eating of the consecrated elements: and it is a false argument to say that the offering of the consecrated elements, now made the flesh and blood of Christ, is a Catholic offering, not made only for the particular congregation but for all mankind, and therefore efficacious for all whether they eat or not: because the commemorative sacrifice does, in this respect, resemble the true, one, only, perfect, and sufficient sacrifice of the Son of God, which, though in respect of itself

is sufficient for the sins of the whole world, is nevertheless available only to such as have faith in the same, and who, by that faith, lay hold, and appropriate it specially, individually, and peculiarly to themselves, so they only who — to use the expression of St. Augustine — do carnally and visibly press with their teeth the Sacrament of the body and blood of Christ have any nourishment conveyed to their spirits by the offering which has been made on the altar, and not they who have merely looked on at the priest whilst he was consecrating and eating.

The rites which have been considered above are adapted for the worship of the Catholic Church, considered as One, and irrespective of any individuals present or absent. They are conducted by priests of the One Church, members of the One priesthood; and they are as efficacious when performed by one priest as by another, independently and irrespective of the personal character and qualification of the individual man. The prayers are for the whole body living upon the earth, as well as for the congregation which may happen to be present; for those who have fallen asleep in

Jesus, as well as for those in the flesh: they are for things of which all men have need: the thanksgivings are for things of which all have shared the benefit — such as creation, redemption, the giving of the Holy Ghost, the faith of the blessed Virgin, the constancy of Apostles, Martyrs, and Confessors, peace and safety under temporal governments, &c. &c. It is a Catholic service in all its parts. It is to be considered as a unity, of which the blessed Eucharist of the flesh and blood is the centre or apex offered on the Lord's-day, the complement to which is carried on throughout the week. The whole is offered in a building which is the house of prayer for all people, the doors of which should never be shut, and in which, at all hours, should the offering of prayer and praise be going on, and pastors ready to receive the confessions of the weary and heavily laden, and to relieve their burden, to bless and absolve them, and to send them on their way rejoicing.

This truth is properly shown forth by the officiating priest wearing the same vestments, whether he be archbishop, bishop, or simple priest; whilst in councils, and other fitting

places, the extent of his jurisdiction or rank is pointed out by other habiliments: for priesthood is a unity, and respects God, but ministry has degrees, and respects man; and the difference of each degree or extent of jurisdiction should be expressed also. The first vestment worn by a priest in officiating is the garment of white linen down to the feet, hence commonly called an alb, such as was worn by the Levites and by the first Christians, as is seen on the walls of the catacombs, and subterraneous places, in which they were obliged to worship before their rites were tolerated by the Roman government, and such as appears to be the habit of sacrificers in most heathen nations. It sets forth the righteousness of Christ, in which alone any man can approach the altar, or offer acceptable service to God, and is worn at every part of the service of the Church. But at the sacrifice of the blessed Eucharist it has been the custom in all times, and is still in Roman and Greek sects, and ordered, but disobeyed, in the Anglican, for the bishop or priest who officiates to wear over the alb a circular cloak. As bishops, however, wore cloaks at other times, it was

proper to make a difference; and that worn at the altar is circular, and undivided in the front, called a chasuble, whilst the other is open in the front. It seems to be a fit representation and emblem of the Church Universal, one and undivided, which he there offers up and presents to God, on whose behalf he is officiating, and by which he is entirely surrounded and covered, the whole Catholic church offering in him.

The putting of coloured apparels in albs, however, is the destruction of their meaning: some of the Romish and Greek clergy have gone so far in absurdity as to wear coloured albs. The name alone of the vestment might have sufficed to preserve it from such pollution. It is a defilement of the vestment equal to the defilement of the water in the Sacrament of Baptism, made by the addition of spittle, oil, &c.

The Catholic nature of this holy service has been lost sight of throughout Christendom more or less; and whilst it is so called by the Romanists, it is as little practically realised amongst them as it is amongst the Protestant schismatics, by the greater part of whom its

Catholic nature is expressly denied. It has been already observed that nothing can be said too strong to enhance the value and importance of personal religion; but that this must not be made to absorb, and still less to annihilate the whole body. The concerns of an individual are one thing; the concerns of the whole body are a larger thing, comprehending the former, but not comprehended by it. The religious concerns of an individual can only bear the same relationship to the whole Church that the concerns of a single member of the human body bear to the whole body of which it is a member, or which the concerns of a single individual Englishman do to the welfare of the whole state of the English people.

The details of personal religion consist of the things that relate to the justification or being accounted righteous before God, which is on account of the merits of the Lord Jesus Christ. Yet as the future condition, or rather place and standing in Heaven, of every individual depends not upon the simple fact of his being accounted righteous, and as judgment shall be passed upon him according to the good he has done, and the evil he has resisted, the

Church affords him various means and appliances by which to work out and effect his salvation. From the days of Luther much vain controversy has been carried on upon this subject amongst Protestants, — vain, nôt because the subject is unimportant, but vain because the parties have not been careful to distinguish between the being made righteous, and the means necessary to carry the justified person onwards to a higher grade towards perfection. By Baptism men are ingrafted into the body of Christ, and made members of the same: this whole body is abstractedly counted righteous *en masse:* but the application to each individual *person* is by his own personal faith. For there are two aspects in which men must be considered,—the one as members of a body, the other as persons; so that what may be true concerning them in one capacity may not be true concerning them in another capacity. The mere fact of their being counted righteous, however, does not give them new tastes, desires, views, feelings, apprehensions, knowledge, &c.; these things are all matters of growth and advancement. A man who, from the day of his baptism, in his childhood, has

been brought up in ignorance of the responsibilities therein incurred by him, and who has passed the whole course of his life in forgetfulness of God and in the practice of wickedness, will, upon repentance and turning to God, through faith in the atonement of the Son of God, receive remission of his sins: but it is clear, that unless he be brought to dislike that which he has always previously liked, and to like things of which he has hitherto lived in total ignorance, he never can find enjoyment in the society of those whose lives, thoughts, and affections have been engrossed by subjects of a nature wholly foreign to those which have occupied him.

Heaven must be a place, because creatures are necessarily confined to a certain portion of space; but it is also, and as certainly, a state: and to be in a place where others are happy does not ensure our being happy also. This may be illustrated by a concert, in which all who are fond of music are pleased, but one who is not fond of music would be certainly displeased. Hence the education of the justified man in the ways of God, which can alone cause him to be happy in Heaven, is not a dry dogma of the Church,

without a meaning obvious to common sense, but a fact, the necessity for which arises out of the essential properties of every human being. This education of the spirit and mind, and subjection of the body, is called in theological language sanctification, and is prayed for in the Greek Church by the appropriate expression of "working out our salvation by the help of thy Christ;" that is, by all the rites and institutions established in the Church for that end. These may be enumerated by Baptism, which conveys the new spiritual life; teaching and preaching, which informs and instructs the mind; confirmation, or the imparting by bishops' hands that measure of the Holy Ghost which is required for the due performance of whatever office such individual has to sustain in the body of Christ; celebration of the blessed Eucharist, which feeds the new life imparted in Baptism; pastorship, which guides and comforts in all cases of difficult conduct in life; the confessional, where any sin of peculiar enormity and weight may be confessed, and where absolution for the same may be given and received.

Such are some of the means furnished by the

Church for the due performance of all secular duties, whether as rulers or ruled, husbands or wives, parents or children, masters or servants, civil magistrates or subjects, military commanders or soldiers. In all sects, Greek, Roman, Anglican, and Diaconal, the whole exertions of the ministers are confined to make men conduct themselves properly as individuals, although there may be difference of opinion as to what that proper conduct be. But nothing of this kind is the matter now under consideration. Let it be granted that such holy walk and conversation are the object of all the laity, and that the clergy succeed in all the different sects in accomplishing that end; still there would be no adequate worship of God offered by them: there would be no worship offered by a body: all worship would be that of a larger or fewer number of disconnected individuals: the Church would not be a unity, nor offer as a unity one act of worship.

The true idea of the worship which is offered by the Catholic Church has been obliterated, partly by the too exclusive attention to the concerns of individuals. Amongst

schismatics they avow that it is merely the worship of as many individuals as happen to be congregated into one building. In the Church of England the prevalence of sectarianism has greatly infused the same notions. In the churches of Greece and Rome the true idea of worship is seen in some of the ancient forms which have been preserved, and are still practised, although the idea has passed out of the minds of living men, and is only to be found in the inanimate things. The Church, the body of Christ, is to offer up to God continually the sacrifices of the whole creation, and not as a congeries or assemblage of its several animal, vegetable, and mineral departments, but as one creature or created thing; that is, there must be in the Church, and by the Church, a continuous recognition made to God that all the good things in creation are His, and proceed from Him, and that they ought only to be used for His glory. This was represented of old in the Tabernacle, and in the Temple, by the choicest stones and metals; the choicest vegetable products, gums, and frankincense; the choicest animals, bulls and rams; and the choicest of mankind, even that people

whom God called His peculiar treasure—a nation of kings and priests to Himself. So were the choicest acts of the cunning workman, curious carvings, exquisite music, and sublime poetry, all employed in adorning the house called after God's own name.

The Lord Jesus Christ is a solecism in the universe: He alone is Truth without any mixture of error: He alone is wise without any alloy of infirmity: He alone is filled with all the fulness of God. Each individual member of His body, the Church, possesses a certain measure of truth, wisdom, and of the Spirit of God, varied in an infinity of ways and degrees. This variety is so great, that when those who are at the opposite extremes meet, collision is the consequence; and hence strife and contention necessarily follow when unity is broken, and persons are allowed to come into contact who ought to remain at the opposite extremes of the body. All the faculties of the human mind must find their expression in perfect harmony in the worship of the Church—all the enthusiasm of spiritual fervour—all the arts and sciences—all the treasures of the earth and sea—of the animal,

vegetable, and mineral kingdoms. The most gorgeous church (that of St. Peter's at Rome) is too poor; the most splendid pageantry, such as the procession of the *Corpus Domini*, is too mean; the most enchanting music, such as that of the Sistine Chapel in the Holy Week, is too heavy; the most glowing language, such as the *Te Deum*, is too cold: but they are all good and praiseworthy attempts to offer unto God the homage due unto His Name.

The spirit of the Roundheads, the Quakers, the Mystics, has disseminated itself to so great an extent in England that some of those who are the loudest in exalting the Anglican Church as perfection, are amongst the foremost in decrying gorgeousness in worship and outward magnificence of every kind. They found their objections upon the grounds, that whilst they cannot deny that splendour formed a conspicuous part of the worship appointed by God for the Jews, that gold, and incense, and frankincense, and fine linen, and precious stones, and golden girdles, are to be expected in the world to come, yet that this dispensation is a thing *sui generis* in which none of these things ought to appear, because the

earth is not yet redeemed, and fit to be presented to God; and that the only thing now to be presented is spiritual worship, by which they mean an intellectual thing, in which nothing to please the senses is admissible.

This argument seems to have been invented in order to justify the practice commonly now prevailing in the Anglican Church, and to furnish, by a seeming wisdom and mock theology, an excuse for the whitewash of St. Paul's cathedral church, and all the other operations of Mr. Compo, so well ridiculed by Mr. Paget. The reasoning is not so good as that of the Mystics, who prefer a barn to a cathedral, and honestly say so: and all that can be said of those who use it is, that they are incapable of entering into the question, from being insensible to the charm of any such objects; and it may be that their whole notion of worship is an intellectual process, in which their minds and not their spirits are altogether engaged. This intellectual pride and deadness of feeling is very common amongst the schismatics, who are self-taught in theology; and as the accessories of worship produce no effect upon themselves, in proud selfishness they would with-

hold them from the whole Catholic Christian world. Nothing can be more absurd than to contend for the impropriety of the use of those things in the present dispensation which were enjoined in the last, have never been abrogated, and are exhibited in vision as belonging to the future, even if the vision do not relate rather to this. If such objectors are honestly intelligent, all that can be conceded to them is, that they are as incompetent to enter into such questions as if they were physically blind: they are deficient in those senses of seeing, hearing, and feeling to which parts of the worshipper's music, architecture, and decoration are addressed.*

Modern authors derive the origin of many rites in the Church from the Jewish service; and if they have been introduced as imitations of that, they have doubtless been wrongly adopted. The truth, however, which they represented in type should by the Christian Church be pre-

* These Anglican purists, moreover, are contending against the use of all symbols in the Christian Church, whilst they continue to use cathedrals, steeples, choirs, naves, surplices, copes, bands, scarfs, gowns, to say nothing of pulpits in the nave and not in the choir.

sented in reality; and we know, from the language and figures which speak of the worship that shall be performed after the return of the Lord to set up His kingdom, that they will appear in the age to come. In fact, splendid buildings, gorgeous garments, music, incense, lights, &c., &c., ought all to be used in worship, but not because they were used in the Temple, or because they are symbols of any thing, but because they express eternal realities, namely, that in God's House the choicest things that His creation contains should appear, and a portion of them constantly seen devoted to His service, and thereby the remainder sanctified to the use of man.

Vigilantius long ago accused the priests of having introduced rites, pageantry, and ceremonies from the Pagans. In so far as the object of Christian, Jew, Turk, and Pagan is one, so far must there be similarity between them all: but it would be bad reasoning to say that Christians ought not to pray because Pagans pray, and that they in so doing are adopting Pagan forms; it would be absurd to say that Christians must not worship One Only God because Jews and Turks worship

One Only God. All heathen ceremonies have originated from imitation of those adopted by true worshippers, such as the Patriarchs and Jews, and which were ordained of God; they have become perverted by those who use them having lost sight of the things signified by them, and they are therefore now used without any meaning. But even the Sacraments of the Christian Church have shared the same fate, and many baptize children who do not believe that they are therein born again, and many partake of the blessed Eucharist who do not believe that they eat the flesh and drink the blood of the Son of God. It is true, indeed, that some missionaries, in their anxiety to convert heathen, have permitted them to continue their old ceremonies, and given them the right meaning of the things they were ignorantly using; and this may have been improperly done: but the conduct of these missionaries is not altogether inexcusable. If it is wrong to use words by way of praying which have no meaning — if, as all Protestants say, it is absurd to repeat a hundred times over the words *Pater Noster* and *Ave Maria*, it is equally so to perform any act which has not

a meaning. If the priest go naked or clothed into a church, his nakedness and his clothing should equally express something; all the furniture of the church should express something: moreover it does and must express something; it expresses propriety or impropriety, relevancy or irrelevancy, decency or indecency. The same reasoning applies to ecclesiastical architecture, and every thing devoted to the public worship of God. It is not a matter of indifference in what form a church is built, nor the shape of the furniture within, nor the rites performed, nor the vestments worn. All alike must be congruous or incongruous, proper or improper; and must express one of these qualities.

The Protestant schismatics, who deny the Christian priesthood and the efficacy of the Sacraments, and who are therefore without a Christian church or Christian worship, do rightly testify of their condition by assembling in white plastered barns, which proclaim by the poverty of the outward and visible the true poverty of the inward and invisible worship. And as the true Christian worship, in its inward and invisible character, is not poor

but rich — "all glorious within," so should the outward and visible be declaratory of the same. It is some comfort, in the midst of the deforming sacrilege of the Roundheads, to find at last, at the Temple, one church in London which has the appearance of a Christian church: the services are also performed at St. Mark's, Brompton, as they ought to be; and the ancient Christian churches are beginning everywhere throughout England to be recovered from the defilements with which the Puritans polluted them.*

* St. Paul's is a disgrace to the nation, to the successive bishops of the diocese, to all the clergy and people of the same. Where poor and ignorant sectaries erect their mean and plastered conventicles, contempt and indignation are controlled by the supposition that the embarrassments of their temporal circumstances prevent their offering to God a better and more worthy building for His worship. But no such excuses are admissible on entering into the London cathedral of St. Paul's, which has all the frigidity and baldness of a cellar disfigured by statues and monuments of heathen gods, and of men unknown to the Christian Church. No poverty can be pleaded here; and a building which, from the bareness of its inside walls, and look of meanness, no bishop or canon would condescend to inhabit, is thought sufficiently good for the house of God. No heathen, no Jew, no Christian, until the time of Cromwell, ever so treated the object of their adoration.

It has been already remarked that organisation is an inherent quality in the Christian Church — that where there is no organisation there is no Church, or, more properly, the Church, as one body, is not in action; that the Church at present is in the same condition as that of a man who is lying in the street in a state of paralysis, from whatever cause. The man is not dead; he exists; all his members are there — blood circulates through his veins, however feebly — the lungs are inflated, and air is breathed; yet no one function of life is adequately performed. Such is the state of the Christian Church considered as a unity. The Scripture sets forth the Jewish Church as the type of the Christian Church; so that the Christian Church may read its history in the other. The Jewish polity exists and yet does not exist: there are as many Jews as ever, circumcised, observing the Seventh day, and performing all the acts which they used to perform before the time of Moses, but totally unable to perform any act of worship as they ought to do it, and which they were ordered by him to do. They have no rightly-constituted priesthood, although they have those

who, by hereditary descent, perform as much of that function as they can; their genealogies are uncertain; they have no temple; they have no sacrifice;—all is in confusion: yet there they are, a body ready to be called forth whenever the time appointed for re-constituting them shall arrive; but they never can act as one body until David, their Prince, be seen at the head of them, their true priesthood do re-appear, and until heads of the tribes, captains of thousands, and captains of hundreds, shall again be duly appointed.

No one thinks of the proper organisation of the Christian Church, because no one considers that the Church as One has any work to do; and if nothing be required but for individuals to conduct themselves religiously and properly, assuredly no organisation is required. The Jews are as well off now as they would be if Elias were to return and restore their lost genealogies and leaders; and Christians are as well off in conventicles, under ministers or deacons of their own choosing, as in churches under bishops: yet no one who will consider the subject more attentively can doubt that the organisation of the Christian Church is

largely set forth in Scripture; that it cannot be a matter of indifference whether it be preserved or not; but that, on the contrary, it is really a question of very great importance, and one which has been wholly obliterated from the minds of Christendom. Unity is so much a characteristic of the Church, that it is not too much to say that the mere fact of the existence of Greek, Armenian, Syrian, Coptic, Roman, and Anglican Churches in separation one from the other is sufficient to justify the expression that there is no Christian Church — that it has fallen down, that it is in a state of general apostacy; and whether this or that sect, Coptic or Roman, Armenian or Anglican, has preserved more or less of truth in doctrine, rite, and ceremony, is a mere question of degree and of detail, which does not in the least militate against the strict propriety of the expression. No Episcopalian can hesitate to see that the Scotch have no Church. The "Dublin Review," the organ of the British Roman Catholics, loudly and plainly declares it, and every Episcopalian must admit the truth. If the eyes of the Episcopalians, then, are so free from beams that they can see the motes in the eyes

of the Scotch, let them take yet a little more eye-salve (Apoc. iii. 18.), and endeavour to acquire sufficient clearness of vision to see the truth with respect to themselves. There is a blindness in the papacy upon this subject greater than was in the Jews of old, or than is in the rest of Christendom. They contend rightly for the principle of unity; but then they say, "they who are obedient to the see of Rome only are to be considered as of the true Church, and all others are to be considered as heretics." Thus they teach men to despise the Sacrament of Baptism, and make it an instrument of inferior privileges to the simple recognition of the supremacy of the Bishop of Rome; but baptism alone defines the Church, as circumcision alone defines the Jew; and all other bounds and limitations are human and wicked inventions. Baptism is a Sacrament to be performed according to the plain commands of God. The supremacy of the successor of Peter, even if true, stands only upon tradition; so that the Romanists do exactly, fully, and completely, that which the Jewish rulers did of old, "make void, by their traditions, the commandments of God," for doing which the people were

directed by our Lord to discern what their true character was, — even false teachers, blind leaders of the blind, falling into a ditch, and leading the people after them; yet He did not direct the people to separate themselves from their communion. Διατι και ὑμεις παραβαινετε την εντολην του Θεου, δια την παραδοσιν ὑμων; "Quare et vos transgredimini mandatum Dei, propter traditionem vestram?" (Mat. xv. 3—9.)

The last and longest prayer which our blessed Lord offered upon the earth was for the unity of the Church (John, xvii.), and especially of the heads of it. Whether the object of that prayer has been attained, let the patriarchs of Constantinople, Armenia, Syria, and Rome declare. It is surely a remarkable circumstance that the most solemn request, made by the Great Intercessor for man with the Father, should be so signally refused or unanswered. There can be no doubt that it was the Father's will to answer it, and that the resistance of man has alone impeded it. In the state of apostacy to which the Church has arrived, all spiritual discernment, like all other spiritual gifts, has disappeared,

and therefore the things which are quite obvious in secular matters are undiscernible by men on spiritual subjects. To take the figure of an army: it is evident that masses of infantry, cavalry, and artillery could never be moved so as to produce one combined effect unless there were other officers than those peculiar to each of such bodies; and still more impossible would it be if the regiments were composed of men of divers nations and tongues. But organisation of the Church must be that which God has appointed, not something framed by the cunning device of wise and pious men. There is at the present moment a remarkable desire for unity in many parts of Christendom: as the object is good it ought to be attained; and therefore whether it will be attained or not depends upon whether men will accept that method of acquiring it which God has appointed, or whether they are asking for some other kind of unity which He will never grant. One party is attempting to attain to unity by agreeing to leave out from a common creed all points upon which there is difference of opinion: such is the proposal which Mr. Riland published: the

effect of that scheme is to reduce Christianity to Deism, and gather men together to worship the Great First Cause, the Great Unknown, and openly to bring back Christians to the condition of the ancient Athenians. Another party desires to reject all exposition which the Church has ever taught, and let the Book of the Holy Scriptures be the sole point of union, leaving every one to interpret it as he list. This is a plan to have an agreement in word, whilst in fact schism is multiplied according to every one's fancy. The Papists alone have a rational and sensible plan of unity, which is to reduce all Christendom to obedience to the see of Rome; the first objection to which is, that it is not the organisation which God has appointed; the second is, that in the Papal system, taken as one inseparable whole, there is as much error as truth; and the third is the total impossibility of effecting it, because the rancour of the Protestants increases against it daily.

A further reason against the possibility of this plan is, that the papacy itself is sapped to its foundations; and it exists as little better than a shell without a kernel, a hollow semblance

of power without the reality of that which it simulates. It acts in outward show in Italy and Spain as it would have done in the twelfth century; but it dare not do so in France, Prussia, England, and scarcely in any part of Germany. The error and the truth in the system are blended indissolubly, and the Papists will not, and without the voice of prophecy cannot, separate one from the other. Liberalism is on the advance. The freedom of the press extends. Many parts of the Roman system cannot bear the light. Any one who in Rome should, even in upholding all the doctrines of the Church, speak out plainly concerning the abuses which all admit, and which none will remedy, would shake the papacy to its very foundation. It has reduced itself to this fatal extremity by the extent to which it has pushed the doctrine of its infallible guidance. The Romanists contend that the promise of Christ to be with His Church in all times has either been fulfilled or has failed: if it has been fulfilled, then say they He has guided them in every act, in every council, and all their decrees have been the infallible dictates of the Holy Ghost: if, on the other hand, He has not

guided them, and they have been suffered to err even in the remotest point of discipline, then have they no faith in any other promise of the Scripture, and they are all at sea on the wide ocean of infidelity, not knowing by what guidance to direct their course. On this point the Roman hierarchy is continually taunted by the philosophers. When the *Scienziati* from all parts of Europe met at Pisa in 1840, against the positive commands of the Roman government so far as its own subjects were concerned, their first act was to enthrone the statue of Galileo, who was imprisoned by the Pope for proving that the earth was circular and traversed round the sun. When the mass of the laity shall learn what fables they have been taught to believe, what mummeries enjoined, and what practices inculcated, in order to obtain money for, and to keep them in subservience to, the clergy, the day of retaliation will be dreadful. It was this feeling that so much aggravated the attacks on the clergy in France at the beginning of the French Revolution, and the effects will not be less tremendous in Italy and Spain. All opening of the eyes

of the people, all reforms that do not come from the heads themselves, are to be deprecated as useless, and as leading to most fearful results. Scarcely any one leaves the Roman Communion and becomes Protestant who does not become an infidel. The zeal of the Protestant sectaries to enlighten Papists would indeed be the extreme of cruelty, were it not that they are too ignorant to be aware of the extent of the mischief they are endeavouring to perpetrate, happily with no success.

It is strange, however men may make mistakes upon such subjects in political matters, that they should not in ecclesiastical matters know and understand that no healthy action or progress can be made by mankind but through those above them. It may be that all the bishops in Europe shall refuse to teach, or be too ignorant to do so; the only consequence will be that men must go untaught for any practical purpose in the things of God. If because the bishops neglect their duty, no matter from whatever cause, the people think to advance by guides chosen from

amongst and by themselves, such guidance will only work their bane and not their good. Whenever light breaks in upon the Papists which shall not be conveyed to them through their own ecclesiastical superiors, that light will break in for judgment and not for blessing. It is the same with every spiritual grace, under whatever name it may pass; every grade must have the power necessary to perform the duties of its office conferred by some one above it. From the bishops grace proceeds to the priests and other ministers, and from them to the people; and no ordinance or plan can be of or from God that breaks down or infringes in the slightest degree this law. No society or confederation of men whatever, be the end for which it is ostensibly formed what it may, is religious, if it be not under the guidance and direction of the bishop of the diocese in which it is established. For this reason all the societies in England which are self-called religious are irreligious, and produce an evil effect. The most apparently harmless of all, the Bible Society — a mere confederation of printers and bookbinders — is the more objectionable the

more it assumes to itself a religious standing and character.

But these societies are witnesses against the ecclesiastical rulers, from which, if they would take timous warning, they might save themselves from the judgments which are inevitably coming upon them. It was the right of every individual who can read to have a copy of the Scriptures if he so pleased; and surely it was an act of charity to furnish copies at such a price that the very poorest might procure one: but it was the duty of every bishop to have established such a society in his own diocese, and to have kept the direction of it in his own hands.* The same conduct should have been pursued with respect to societies for religious instruction, for visiting the sick, &c. These societies were all proclaiming aloud in England that the people were neglected by the clergy, and that the Church required reform;

* This ground was urged upon those pious and excellent prelates, cardinals Litta and Della Somaglia, in Rome, in 1818. They were not individually so much disinclined as the *camera* which controlled them; and the Romish clergy have ever tyrannised over the laity in this matter.

but unhappily, the reform, instead of being made by the bishops themselves, has been attempted by statesmen tainted with the dissevering principles of the times, who by setting up ecclesiastical commissioners and ministers of public instruction, have destroyed instead of rebuilt much that was already decayed.

The rulers of the Church of Rome, having more sound ecclesiastical principles surviving amongst them than the rulers of the Church of England, wisely set their faces from the first against the principles and practices of the Bible Society. As in most similar cases, the combatants were at cross purposes. The advocates of the Society said it was wrong to oppose an institution the object of which was merely to supply poor people with cheap Bibles. The heads of the Church of Rome replied most truly, that such a motive was a mere pretext to cover that which was declared in the reports of the Society, the letters of its agents, and the speeches of its advocates, namely, the inculcation that the Bible was of itself sufficient to lead men to heaven without the Priesthood and Sacraments of the Christian Church. This is the true state of the

case.* The question at issue throughout Christendom is the same both in political and ecclesiastical matters: that question is, whether light, wisdom, and government proceed from above or from beneath. The former is the cause of Monarchy, Toryism, Priesthood, Sacraments, and Christ: the latter is the cause of Radicalism, self-called religious societies, schismatics, and Antichrist. The course onward of both is certain; the former reaping its reward, and coming to its final development in the age to come; the latter effecting its end, and bringing forth its fruit of destruction on every monarchy and church now upon the earth: and this is permitted as a judgment upon those who, in every situation, having been entrusted with power, have used it for their private ends, whether of personal advancement, tyranny over other men, avarice, or in any other improper way. The course of judgment began at the Protestant Reformation; it took a giant stride at the French Revolution: and

* See Borrow's Bible in Spain, the writer of which, the open agent of the Bible Society, throws Bibles at the priests' heads for the savage pleasure of creating strife and dissension in that unhappy country.

having now swallowed the basis of monarchy, aristocracy, and priesthood throughout Christendom, the gorged beast from the bottomless pit is digesting them at its leisure.

Thus in Christendom all the dealings are with bodies or classes. The controversy of God is not with monarchy nor with episcopacy in the abstract, for they are both institutions embodying and setting forth eternal principles which can never be dispensed with; nor is His controversy with individual kings and bishops, who may be, on the contrary, at the moment the judgment falls, the very best specimens of their race, since there never were more amiable individuals than Louis XVI. and Pope Pius VII.: but the sins of the fathers are visited on the children; the individuals on repentance shall be saved, but the system shall be destroyed; one generation sows, and another reaps; and each individual must partake of the fate of the class to which he belongs.

The rulers of the Church of Rome have had a long call to repentance. They ought not, for the sake of any secular honours, titles, power, or interests whatever, to have suffered the interference of kings in the election to the Papal

chair, or the real nomination to bishoprics, or to any ecclesiastical office, under the mask of a concordat. They should have made no claim of exemption for the clergy from the jurisdiction of the civil courts. They should have repented of the violation of the first and best feelings of human nature in forbidding the clergy to marry, against which sin of forbidding they were expressly warned in Holy Writ; for that, and compulsory abstinence from meat, are expressly given as the sign by which a state of apostacy may be known. (1 Tim. iv. 1—5.)*

* Το δε Πνευμα ῥητως λεγει, ὁτι εν ὑστεροις καιροις αποστησονται τινες της πιστεως, προσεχοντες πνευμασι πλανοις, και διδασκαλιαις δαιμονιων, εν ὑποκρισει ψευδολογων, κεκαυτηριασμενων την ιδιαν συνειδησιν, κωλυοντων γαμειν, απεχεσθαι βρωματων ἁ ὁ Θεος εκτισεν εις μεταληψιν μετα ευχαριστιας τοις πιστοις και επεγνωκοσι την αληθειαν. Ὁτι παν κτισμα Θεου καλον, και ουδεν αποβλητον, μετα ευχαριστιας λαμβανομενον. Ἁγιαζεται γαρ δια λογου Θεου και εντευξεως. "But the spirit expressly declares that, in the latter times [not in, but before the last times, and consequently about the tenth and eleventh centuries], some shall apostatise from the faith [which the Apostles delivered to them], listening to wandering spirits, and to the instruction of devils, which devils speak lies in hypocrisy, having their conscience seared as with a hot iron [so that it is become insensible], forbidding to marry [under pretext of holiness], and commanding to abstain from eating

They should not have taught men by their tradition to trangress the command of Christ, which required them ALL to drink of the cup of His blood in the blessed Sacrament. They should not have perverted the wholesome and comforting confessional into a place for the corruption and demoralisation of the female mind. They should not, through a proper anxiety to preserve the unity of the Church, have perverted historical truth to uphold the supremacy of the Bishop of Rome by a false assertion of the jurisdiction by Peter over other Apostles. They should not, under the pretext of honouring the blessed Virgin, whom, indeed, all gene-

meat; which things, marriage and meat, God hath created in order to be accepted by men, with thanksgiving by all the faithful, and who know the truth; for every creature of God is good, and nothing is to be refused, being received with thanksgiving, for it is made holy through God's word and prayer." It was therefore devils, and not the Spirit of God, which taught the Pope and the Romish priests to forbid marriage, and to order fasting from meat; and the object of all the teaching and suggestions of devils is to throw contempt upon the creation, and all the works of God's hands. Spiritus autem manifeste dicit, quia in novissimis temporibus discedent quidam à fide, attendentes spiritibus erroris, et doctrini dæmoniorum in hypocrisi loquentium mendacium, et cauteriatam habentium suam conscientiam, prohibentium nubere, &c. &c.

rations ought to call blessed, have exalted her into an object of worship. They should not have presumed to decide upon the state of individuals after death before the coming of the Son of Man, nor have exalted dead men and women into the place which belongs only to the Lord Jesus Christ — that of being intercessor between God and man.

The rulers of the Church of England should not have thrown upon lay rulers the burden of reforming the abuses which had crept into that establishment. Instead of suppressing bishoprics a new bishopric should have been set up in every town capable of supporting a cathedral, in the centre of which the bishop should have been compelled to reside, instead of Lincoln at Bugden, York at Bishopsthorpe, Durham at Auckland, Winchester at Farnham, Rochester at Bromley, &c., &c. All Christians should have been enjoined to pay the tenth part of their incomes into the bishops' hands. Round every bishop should have been joined a band of four-and-twenty clergy, the elders round his throne (Rev. iv. 4., *και κυκλοθεν του θρονου θρονοι εικοσι και τεσσαρες· και επι τους θρονους ειδον τους εικοσι*

και τεσσαρας πρεσβυτερους καθημενους, περιβεβλημενους εν ἱματιοις λευκοις, et in circuitu sedis sedilia vigintiquatuor; et super thronos vigintiquatuor seniores sedentes circumamicti vestimentis albis, &c.), to perform hourly service in the cathedral, besides a body of preachers to be sent round from time to time to preach in all the parishes connected with the see. The morning prayers, the litany, the holy communion, and the sermon, should have been separated and performed at four distinct times. The clergy should refuse, notwithstanding all the penalties of premunire, to continue the lying farce of a *congé-d'élire* — an act of falsehood so flagrant as effectually to take from them all respect due to their office. They should have restored the blessing of the confessional to the people, and been ever ready in the Church to receive into their own bosoms the burdens and sorrows which were pressing intolerably on the consciences of men. (See *Ellen Middleton.*) They should have called on the laity to contribute by offering over and above their tithes for all the works of mercy in their dioceses; for the adorning of their cathedrals, for providing fitting vest-

ments, &c.; for procuring cheap copies of the Scriptures, and all necessary religious books; for the establishment of societies of sisterhood for the attendance on the sick in hospitals and in their own dwellings; every cathedral town should have had an hospital for invalids, and almshouses for the destitute; and they should have seen that none were in poverty, misery, and ignorance but through their own wilful fault. Above all, at the time of the enacting of the New Poor-Law Bill, they ought to have demanded that the disposition of the public funds for the support of the poor should be exclusively administered by them. They should also have restored to the people the right of electing their deacons.*

* If the crown chose to require the services of any bishops in its councils, they might have been permitted to attend. Such, however, would not have been right on the part of the civil power: but into the duties of the state it is not intended now to enter. It may not be amiss to remark, *en passant*, that, as matters stand, either Roman Catholic bishops must be admitted into the House of Lords, or those of the Church of England must be removed out of it; for the state has recognised the former as Christian bishops entitled to perfect toleration, and they therefore cannot submit to any preference being shown their rivals.

Such and such alone would have been true reformation of the Church; such would have arrested judgment from their doors, and made them meet to receive greater blessings if they should ever come: for they never can come but to those who have used well the one talent already entrusted to them.

Those several reformations, however, would not have produced any tendency towards unity. The two churches would still have remained two sects, purged, indeed, from much evil now weighing upon them, but still two conflicting sects. The unity of which God speaks in His word can only be attained by the instrumentality appointed by Him for that end. As it is impossible for the officers of particular regiments to manage other concerns of an army than those which pertain to their own particular regiments, so is it impossible for the bishops and clergy of particular dioceses to take the oversight of all Christendom, or of the Church Universal. On this account the Bishop of Rome, endeavouring so far as lies in his power to take the oversight of the Church Universal, has never been able properly to accomplish that work. He has laboured to

reduce all Christendom into one great overgrown diocese; to extend or multiply the things of his own see. There has never been full allowance made for varieties of custom, tastes, and habits, though more by the rulers of Rome than by those of any other sect. The earliest complaints made against the Pope in this country by the British king Alfred were, that he sent Italians here unacquainted with the language and manners of the people, and who disgusted them by introducing their Italian ways. In the same way would the officer of a regiment endeavour to make the whole army adopt the peculiarities of movement and minutiæ of that particular fragment of the army to which he belonged, and be unable duly to use artillery, cavalry, and infantry with the greatest efficiency, each in its own peculiar province and capacity. Thus the sole idea which the rulers of Rome entertain of unity is a uniformity, of which the model is Rome; and their only notion of a Universal Church is a large Rome, not a union of divers natures, habits, customs, &c., each preserving what is peculiar to itself, and by that very variety

making one harmonious yet diversified whole. Although at the same time they have been compelled to yield a reluctant assent to such a state of things where they could not obtain any other terms of union, and Greeks are permitted to have married priests, and relaxations as to mass-books in vulgar tongue are conceded in France, Germany, and England, which are denied to Italy, Spain, and Portugal.

The Bishop of Rome was not ordained by God to be the ruler of the Universal Church; he has received no gift, no grace for the same; he has received no imposition of hands from a superior, nor any thing equivalent thereto. To lay claim to exercise an office for which he has received no grace, by the laying on of hands of a superior, is to justify the same claim made by schismatics, who mock at the imposition of bishops' hands as necessary to confer grace for the priestly office. Wanting this measure of grace, the Bishop of Rome's notions have ever been limited to the diocese of Rome: he has not been able to enlarge his capacities sufficiently to become Catholic. One large limb, preposterously great, and exceeding all others in

size, could never make a symmetrical body; one bishopric is not the model of the Catholic Church, any more than one province is the model of a kingdom. Nevertheless the government of Rome has been the best and the nearest to the truth which the world has seen, and the merit of the popes in the cause of unity is at least equal to the blame they deserve for having usurped dominion over others. Of course this is said only comparatively with others, for the alternatives are government by a woman as in England, or by a layman as in Prussia, either of which are worse than government by a bishop.

Such considerations might alone have sufficed, even if Holy Scripture had been silent, to assure men that for the right government of a congeries of bishoprics it would be indispensably necessary to have a body of men separate from them all, who should bind the whole together, without interfering with the independence of any one. For by the meddling of the Bishop of Rome, and the making of each bishopric a subordinate part of Rome, the independency of each bishop is infringed, and is another instance in which God's method

is departed from, and tyranny increased. It would be yet more remarkable if Holy Scripture had said nothing upon a point of such vital importance to the whole Christian community, and accordingly it speaks most clearly and indisputably upon the subject.

First, we have the example of the Apostles themselves, who, with other ministers as their companions and assistants, went about from church to church, each of which was governed by its own separate rulers, and helping each as it had need, bound all into unity in their own persons, however geographically distant one church might be from another. Secondly, we have the figure of our Lord walking about amongst the seven independent candlesticks, speaking severally to the head of each one, but never calling upon six to listen, or to be in subjection to the seventh; and, thirdly, we have the positive declaration in Paul's Epistle to the Ephesians, iv. 11., that God gave apostles, prophets, evangelists, pastors and teachers, in order to bring the whole Church into the perfection of the One body of Christ: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the

perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto A PERFECT MAN, unto the measure of the stature of the fulness of Christ," &c.; "et ipse dedit quosdam quidem apostolos, quosdam autem prophetas, alios vero evangelistos, alios autem pastores et doctores ad consummationem sanctorum, in opus ministerii, in ædificationem corporis Christi, donec occurramus omnes in unitatem fidei et agnitionis filii Dei, IN VIRUM PERFECTUM, in mensuram ætatis plenitudinis Christi," &c. The same assertion is made again in the Epistle to the Corinthians, "Now ye are the body of Christ, and members in particular; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing," &c. 1 Cor. xii. 27, 28, ὑμεις δε εστε σωμα Χριστου, και μελη εκ μερους· και ους μεν εθετο ὁ Θεος εν τῃ εκλλησιᾳ πρωτον αποστολους, δευτερον προφητας, τριτον διδασκαλους, επειτα δυναμεις, &c. "Vos autem estis corpus Christi, et membra de membro: et quosdam quidem posuit Deus in

Ecclesia primum apostolos, secundo prophetas, tertio doctores," &c.

It is obvious from these words that the offices here enumerated are for the universal, and not for each particular church, because as the injunctions given to the first preachers were to go throughout the whole Roman empire and establish churches everywhere, it was impossible that an apostle could have resided in each, seeing that their number was limited to twelve. Moreover, each church was under the government of its own bishop, with elders and deacons under him. In the next place it is to be observed, that these ministries were all given for a certain end, namely, to produce perfection; which perfection is described as a knitting together of many joints and limbs into One body, called the perfection of the stature of Christ. They are mentioned in the Epistle to the Ephesians, not as for them exclusively, but as the means by which the Roman, Corinthian, Galatian, Ephesian, Philippian, Colossian, and Thessalonian Churches were all seven to be knit into One perfect man. It is not said that they were given for the purpose of making in-

dividuals perfect in holiness: such an effect may be contained in, and be secondary to, the other, but it is not the primary intention of the giving of these ministries. In like manner, a king, in giving generals and staff-officers to his army, gives them in order that all the different bodies of light and heavy cavalry, field and heavy artillery, infantry, sappers and miners, engineers, &c., &c., may be made one body, capable of acting as one body; but generals are not appointed in order that individual soldiers may be drilled: the idea of the discipline, skill, courage, &c. of any particular regiment, or any individual soldier, may be included in it; but this is only a secondary, and not a primary consequence intended to be attained through generals.

Names, if considered as merely arbitrary sounds, such as table, chair, pen, paper, are of very little importance, but the ideas which they convey are all-important. The names in the Holy Scriptures are not arbitrary sounds, but do express and signify the very essence of the thing required. Generals, Lieutenants-General, Majors-General, and Aides-de-Camp, so far as merely expressing the names of four

classes of officers necessary for the binding into harmony of the Universal Church, might serve as well as the names of Apostles, Prophets, Evangelists, and Pastors; but these last terms do express the peculiar nature of the office which each sustains towards the Church, and explain by their names the nature of the blessing which she is to look for through their respective ministries. The personal duty of any individual soldier in a regiment is not changed or modified in the remotest degree by the fact of there being generals or not in the command of the army; neither does it matter, save in a very remote degree, to any individual Christian by what officers the Universal Church is directed. It sounds strange in the ears of London polemists, but it is nevertheless perfectly true, that it signifies very little to any Christian man in the metropolis whether the bishop of the diocese be nominated by the Bishop of Rome or by the King of England. No private individual has a right to interfere with the appointment, to resist it, to oppose or sanction either one or the other. The King may have very good right to say, "I will not

suffer a peer named by a foreign sovereign to sit in my council;" individual laymen may in fitting place and season, and must when commanded by him to do so, uphold the sovereign in the discharge of his duty in such matters: but as individual private members of the Christian Church they have no pretence whatever to resist the appointment. Since, therefore, the whole current of men's thoughts, as well in the Church of Rome as in the sects which have separated from her, is generally directed in these days to the consideration of man's personal salvation, and what is commonly called personal religion, it is evident that the nature of the government of the Church Universal must be a subject which cannot interest them, and they cannot be blamed for not entering into the discussion of questions with which, according to their notions, they have no concern; nevertheless they have a concern—they have a Catholic concern, though not a particular concern. The blessing which they are seeking under the name of heaven they can never attain singly, and as isolated individuals; they can never get to heaven but as the whole Church as One arrives

there. It is for this event which the Lord Jesus Christ is longing, with all the intensity of feeling with which a bridegroom longs for union with his bride—with which a king, kept from his kingdom by a cruel usurper, longs for the possession of his throne—with which a beneficent father desires the deliverance of his children from pain and torment. No one has the mind of Christ who is merely anxious for his own personal salvation; but he has His mind who sympathises with Him in all these His longing desires.

It is certain that one of two things must take place—either the Christian Church never will be brought into unity, or it must be brought into unity by the raising up again, at the end of the dispensation, of the same organisation which was given at the beginning; in other words, by the raising up again of apostles, prophets, evangelists, pastors, and teachers. It appears that Christians are beginning at length to discover this truth, for their attention has been called to the subject lately by some powerful writers in Germany. The evidence of facts before our eyes for the

last three hundred years, especially the last fifty, would rather tend to the expectation that deference for priesthood and sacraments will grow weaker and weaker, and that all Christendom will get into the state that America is, where men trade in creeds, and where, therefore, vice, and hypocrisy, and fraud multiply: and with reference to this part of the subject the question most worthy of consideration is, what light have we from the Scriptures upon it?

In appealing to the Scriptures, care must be taken to keep upon the broad basis which the Church in all ages has sanctified, and flee all private interpretations, however hallowed by names deservedly honoured as those of fathers in the Church. We cannot err in taking the great landmarks of Jewish history for our guide, for the Church has at all times properly applied to herself the terms of Zion and Jerusalem, asserting of herself, as our blessed Lord declared of Himself, that Moses and the prophets wrote of her. In looking at the former dispensation as an example, and turning to the new, the fair method of comparison is by

considering their respective commencements each with each, and their respective terminations each with each. Thus at the beginning of the former, appeared Moses, the man of God, and at the beginning of the second, appeared Him like unto Moses, whom all men were to hear. (Acts, iii. 22.) In the same way we must look to the ministry which closed the former dispensation, and expect a ministry to be raised up similar to that.

When a new dispensation is to be brought in, men are told to change in some way something which they have been before commanded by God to do; and they therefore require an assurance that he who comes with the new message is a messenger sent from God of at least equal authority with him who brought the former. It would have been madness in the Jews to trust themselves to the guidance of Moses, unless he had given infallible proofs that he was endowed with power from on high sufficient to bear them harmless in their rebellion against the mighty power of Pharaoh. Thus, when the Apostles called on the Jews to believe that the man

whom they had put to death was risen, and endued with all the power of the Almighty God — that the Crucified One was very God, and that a third Person in the Godhead had descended and taken up His residence among men, it was absolutely needful that they should attest such extraordinary assertions by showing that they were according to Holy Scripture, and also by the exhibition of supernatural power, which should convince their hearers that God the Holy Ghost was really dwelling in men.

But the end of the former dispensation was closed with no such exhibition. John the Baptist wrought no miracles; he declared nothing but that which all were bound to know as well as he. All who were attentive to the signs of the times knew that the time was arrived for the Scriptures to be accomplished, albeit the number of those who so believed was very small. He told them to be prepared for a new dispensation, to fulfil faithfully all their various duties: he propounded no new doctrines; he displayed no remarkable powers; he was put to death for the enunciation of no deep theological

mystery, but for the inculcation of an ordinary moral precept. So now, all who, having studied the Scriptures, can read the signs of the times, and have been brought to believe that the end of this dispensation is arrived — who read in all the popular literature of the day, in every country of Europe, that the doom of monarchical and ecclesiastical establishments is sealed, from Southey's "Colloquies" down to D'Israeli's "Coningsby;" all such should expect to see raised up in these days a ministry parallel to that of John the Baptist in his days — a ministry which, while in one sense, aspect, and haply in name, Apostolic, shall be as unlike that of Paul, and of Peter, as that of John, under the name of Elias, was to the real Elijah of old. No new revelation is now to be made; the canon of Scripture is complete; all things which the Church of Christ was ever to receive she has received, and she is to receive nothing more. If miracles were to be wrought, they must be judged of, and the workers of them also, by Catholic doctrine — not the doctrine of the Church judged of by the miracle. All that to the very utmost ought to be desired is,

that those things which have run into confusion may be put in order—not the imparting of anything new or in addition to that which has been already given.

No doubt the Jews mocked, when those who assenting to the truths declared by John the Baptist alluded to him as to Elijah, and, with bitter contempt and scorn, asked for some river to be divided, some leprosy to cleave to an avaricious servant, some dead child to be raised: but John could not gratify them: they were equally inexcusable for not receiving the truth he declared, whether he worked miracles or not—not because he declared it, but because others having authority had declared it, and their own consciences told them within that what he said was true. So if any should ever be raised to testify for the necessity of the apostolic office to bring the Christian sects into the unity of the Catholic Church, let it not be supposed that their shadow passing by will communicate blessings to any upon whom it falls, that their handkerchiefs will heal disease, or that they will strike Simonists blind, or liars dead; and if such marvels were to take place they would be imputed

to mesmerism, somnambulism, or magnetic influence. Such a testimony will be apostolic only in the sense in which that of the Baptist was like that of Elijah; a testimony for the truth and for the necessity of that office permanently abiding in the Church — not a repetition of things which have been transacted before; for it is worthy of observation that things are never re-acted, a thing when declared to be repeated is not a literal repetition, just as John's ministry was not a repetition of that of Elias.*

* "Well would it be for the peace of the world were it possible for political partisans of all sides and parties to understand how entirely they miscalculate the elements of the courses in which their tutelary planets move. As the luminary recedes and diminishes, and fades away from the sight, they comfort themselves with the idea that the star is revolving in a parabola. However protracted the period may be, they ween it will at length reappear with accelerated rapidity and increased splendour. But, alas! it has flown off in a hyperbola, never returning into the orbit from which it has once departed.

"The Orangemen, revelling in imagination in the renewed delights of 'Protestant ascendancy,' and 'Croppies, lie down,' and the Inquisitor storing fagots for the future auto-de-fé; the *ancien noble*, tottering upon his crutch in some expectation that the *fleur-de-lis* will again unfold upon the scutcheon of *Louis Quatorze*, and the *de* regain its particular and monopolising privileges; and the son of *la jeune France*, gaily chanting the hymns of Be-

If it be conceded that an apostolic ministry must be restored, still there are many

renger, as he watches, with the red nightcap of liberty on his brow, until the Republic is awakened from her slumbers; the cavalier, confiding in the revival of the High Commission Court, and the Roundhead, calculating upon the profitable and pleasing spectacle of the Sequestration, again hard at work in Haberdashers' Hall,—all are to be ranked in the same category with the Britons awaiting the return of King Arthur from the fatal fairy bower.

"In such cases there is much always to pardon, often to tolerate, sometimes to admire. Even undue veneration of the past is connected with the best feelings of our nature — even the selfishness of the friends of a fallen cause is closely allied to gratitude. But truth must be told; and it is the most egregious of follies to reject the lessons taught by the unvarying annals of mankind.

"NEVER WAS THERE, NEVER CAN THERE BE, A RESTORATION BY WHICH AUTHORITY, ONCE ABSOLUTELY EXTINGUISHED, CAN POSSIBLY REGAIN ITS PRISTINE POWER. When the statue is dragged from the pedestal, the very clamps which fixed the effigy so firmly to the support have acted as levers in rending and wrenching the marble asunder: place the image upon the dislocated basis, and it stands but to fall. Titles may be renewed and proclaimed, the herald's voice drowned amidst the clangour of the pealing bells, the shouts of the multitude, the swelling notes of the clarion, and the blare of the trumpet; again, upon the tower's battlements, the broad emblazoned banner may be unfurled, and the bright regalia brought forth from their concealment to deck the monarch returned from exile, and inaugurated upon his paternal throne, bonfires

important points, in which twelve men now raised up never could resemble, far less be

blaze in the market-place, conduits run with claret-wine, healths are drank by the kneeling carousers in the banquet-chamber, — Charles Stuart is in his palace, but the Stuart king is not restored.

"The king 'never gets its own again.' The broken bone will knit, and become even stronger than before the fracture; not so the sceptre: if it be once snapped asunder, the soldered stem never possesses the toughness of the original metal; its solidity is destroyed.

"Must we not confess the truth, and submit without repining to the wisdom of the dispensation which decrees that when human institutions have once arrived at their fatal term they never can be revived. During the convulsions which alter the level of society new opinions have been adopted, new habits have been assumed, young spirits have arisen, confident in their own untaught conceit, whilst ranks of contending champions have sunk into the grave. Diversified as the human countenance is by feature and expression, the human mind is still more varied by temper, education, rank, position, and intellect. Providence works by eliciting modes of thought, not cyclical, but successive, and in which man freely acts, though without the power of controlling their evolution. No era which has once gone by can ever be brought back. Individuals are never reproduced; the creatures not merely of the last age, but of the last year, or even of the yesterday, will never more be found together: never will the same combinations recur so long as the world endures." — *Palgrave's Truth and Fiction of the Middle Ages*, p. 76.

equal to, the twelve who were witnesses of our blessed Lord's life, death, and resurrection. First, they never could be the fathers of the Christian Church; they never could be the persons through whom the knowledge of Christ's salvation had come into the Church: on the contrary, all their knowledge must be derived from the Church, whose obedient and devoted sons they must prove themselves, although counted by her rulers as her enemies. The apostles of old were for a certain time, at least until they began to preach after the day of Pentecost, the sole depositories of all the doctrine concerning the new dispensation begun on that day to be planted; they were the depositories of the Holy Ghost, who, given without measure unto the Son, on that day for the first time descended and dwelt in a definite number of men, who alone were so blessed. From these men He was given in divers measures unto others, but still mediately or immediately through these men alone, and derivatively from them to all who have since received Him down to the present day; so that every child who receives the Holy

Ghost in its baptism, every priest who receives the measure necessary for the fulfilment of his office in ordination, every individual who eats, in the Sacrament of the blessed Eucharist, the holy flesh, and drinks the blood of the Son of God, receives the Holy Ghost only as from a stream whose first main channel was through those twelve men. In these respects no twelve men raised up at the end of the dispensation ever can resemble the twelve raised up at the commencement of the dispensation, just as John the Baptist could not in many respects resemble Moses.

It matters not to the present argument whether the Holy Ghost fell on the whole hundred and twenty persons, women and men, assembled on the day of Pentecost, or only on the twelve Apostles. The twelve Apostles alone were instructed in the things to be taught, and had commission to teach them. The Holy Ghost doubtless was given sometimes without their intervention, but still they were the only ordained channels through whom any intelligent faith could be exercised in order to receive Him. The giving of the Holy Ghost through others

than them at the beginning is a merciful testimony from God that He will not be bound at all times by His own ordinances, but will step out of His way to dispense blessings by other means whenever He pleases or thinks fit to do so. In the present day all the offices are already in the Church, and the only difficulty is how to bring them out, not how to bring them in. The ministry of apostleship at the beginning was for the bringing in of something new; the same ministry now would not be for the bringing in of anything new, but for the putting into proper form and method that which must ever be in confusion without it. As the Holy Ghost was given at the beginning sometimes through others than the Apostles, so was He given sometimes before Baptism. These exceptions only show that God will interrupt the ordinary course of His ways of acting when needful, as it would probably be in the present day — not that God is not a God of order, and that He has not constituted ordinary rites for ordinary circumstances.

There is but one point of view in which it seems necessary that anything extraordinary should take place, which is, that the testimony

to the truth of apostleship, as the only means of unity, and the only method appointed by God for that end, should be borne by A BODY of persons, and not by detached and isolated individuals. One of the great mistakes which has ever prevailed through the Christian dispensation has been to suppose that any great truth could be borne witness to by an individual. Through a total misunderstanding of the use which the Christian Church was to derive from the example of the Jewish, the authorised rulers and the self-constituted guides have equally failed; for they have followed the latter in points in which she ought not to have been imitated, and lost sight of the real points from which they might have derived useful instruction. They have judaized in bringing in Jewish ceremonies into the Church with Jewish motives, that is, as types of things of which they ought in themselves to have presented the realities; and in supposing that because individuals such as Moses, Aaron, Melchizedech, the Judges, David, Solomon, the Prophets, &c., were all and each reformers of the Church, therefore individuals in this dispensation might be en-

dued with similar commissions, and hence the transfer was easy to the opinion that they themselves were such instructors. But the former were so only as types of Christ, and had authority recognised by all to declare God's mind to kings and priests; whereas neither Augustine, nor Athanasius, nor Wickliffe, nor Calvin, nor Luther, nor Knox, nor any other individuals have ever had any such commission. Whatever they have declared has been their own private opinion out of their own mind, supported and strengthened by their own interpretation of Scripture, and judgment of men's duty in the times in which they lived. They had no measure of God's Spirit above that which all other baptized and ordained men possessed. What they said and did might be true or false, good or bad; but the merit and demerit were all their own. The essence of the Christian dispensation is, that witness for God's truth should be borne by a body; and this is the idea which is intended to be conveyed by Vincentius Lirinensis in the passage referred to at the commencement of this essay: therefore have the rulers of the Catholic Church in former times

adopted creeds or symbols, namely, those called the Apostles, Nicene, and Athanasian, in which the schismatics have been subsequently obliged to imitate them. They have been conscious that the testimony of an individual now was not like the testimony of an individual under the law, although no ways backward to attribute to themselves the character of special messengers from God to man. They felt convinced that the witness of one of their saints, of Calvin, of Zuingle, of Bucer, &c. was worth nothing — that it must be adopted by a body; and hence the confession of Augsburg, the Articles of the Church of England, the Catechism and Books of Discipline of the Presbyterians in Scotland. The testimony, to be truly of God, must be a corporate testimony, not that of an individual: a thing must testify to a thing. From all which considerations the legitimate inference seems to be, that a body must testify to apostleship; and this truth, this foundation of Church government, is nowhere testified of throughout Christendom; nay, the very reverse is testified — the lie is affirmed, which is the opposite of the truth.

The rulers of the Roman Church assert that the Bishop of Rome has a commission from Christ to lord it over all the other bishops of Europe, and over all temporal kings. This arrogant and insolent assumption the kings of the earth are bound to resist, and to show and maintain that they do not hold their crowns of any ecclesiastic, be he bishop or be he apostle. The twelve Apostles of old never maintained any such doctrine as that the Roman emperors held their power of them; on the contrary, they commanded all bishops to submit to the law of the empire and the commands of the emperor: "In ipsa item Catholica ecclesia magnopere curandum est ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est." The Bishop of Rome had no power, nor commission, nor authority to introduce anything new into the Christian Church: "Administrare aliquid Christianis Catholicis præter id quod acceperunt nunquam licuit, nusquam licet, et nunquam licebit." Every other bishop ought to have said, "If the Bishop of Rome, or an Apostle, or an angel from heaven come preaching any other doctrine than that which the

Apostle Paul has preached, let him be accursed."—*Ep. ad Gal.* i. 8, 9. *αλλα και εαν ημεις, η αγγελος εξ ουρανου ευαγγελιζηται υμιν παρ' ο ευηγγελισαμεθα υμιν, αναθεμα εστω.* Sed licet nos, aut angelus de cœlo evangelizet vobis præterquam quod evangelizamus vobis, anathema sit.

It is right for a king who is a Christian, to seek blessing from the Church, that is, such a measure of the Holy Ghost as is necessary to enable him to discharge his regal duties: but whether he shall do so or not rests with himself. An infidel king will think himself self-sufficient without the grace of God bestowed in His Church, and therefore, like Napoleon, and Louis Philippe, and all self or mob-elected sovereigns, will not seek it. Whether he do or not, he is equally king, and equally independent of the jurisdiction of any bishop, apostle, or other minister of the Church. The rulers of the Church of Rome therefore assert what is contrary to the truth of God's government both in Church and State.

The Church of England has placed herself entirely under the feet of the king. The king decrees her rites and ceremonies; the king

nominates all her bishops; laymen appoint ministers to parishes; the bishops are cut off from all intercourse with the rest of Christendom, and dare not attend a general ecclesiastical council without the king's authority. It is in this respect the very opposite of the Church of Rome. The Church of Rome in theory, though little now in practice, lords it over the civil authority: the Church of England is lorded over both in theory and practice by the king and laymen of every grade. In Russia the Greek Church is more under the dominion of the emperor even than the Church in England is under the king. In the East the Greek Churches living under the Turks are in the hands of the highest bidder, and patriarchates and bishoprics are bought and sold by whoever will pay their Mahometan governor the highest price to be allowed to execute those offices. The reformers intentionally placed the bodies which they brought out from the Church, whether in Scotland, Geneva, or any of the German States, under the control of the civil power.

There is, therefore, no body of men testifying as one body for the truth of God's method of government, and no individual can give that

testimony. All that an individual can do is to preach a sermon or write a book, which, when done, is a mere description of a fact, and not the exhibition of a fact. The falsehood is exhibited: the Churches of Rome and England are facts irrespective of the opinions of any members of the same; they are ecclesiastical bodies, not ruled by apostles, nor guided by prophets, and consequently wanting the very foundation of the Church of Christ, "which is built on the foundation of apostles and of prophets, Jesus Christ Himself being the chief corner stone." (Eph. ii. 19. 22.)*

* The Apostle Paul tells the Ephesians that they were *εποικοδομηθεντες επι τῳ θεμελιῳ των αποστολων και προφητων, οντος ακρογωνιαιου αυτου Ιησου Χριστου*, built upon the foundation of apostles and prophets, superædificati super fundamentum Apostolorum et Propheticorum, ipso summo angulari lapide Christo Jesu. ii. 20. And he adds, in the following chapter, that the doctrine of the Gentiles, being brought into the covenant of the Jews in Christ, was not known in former times as it was then revealed to the apostles and prophets — not to the apostles alone, but to the apostles and prophets; so that continual revelations, or rather explanations of things before given to the Jews, but applicable to the Christians, and not understood by them, would be continually taught to a church having apostles and prophets: and for want of these, doubtless, it is, that the greater part of the Old Testament has ever

It would seem that since the lie is testified to by a fact, the truth must be testified to by a fact also.

In the meantime the duty of all is to preach and to write and to speak in every Church and in every sect concerning this great truth of the foundation of Christ's Church, in order that men may be taught what they should expect, and what they should look for: and the preaching which is now called for is the preaching of the Gospel of the Kingdom — the glad tidings of God's method of government which He will establish upon the earth, and for which men will be prepared, just in proportion as other kingdoms decline, and methods of rule, both in ecclesiastical and political bodies, are becoming impossible, and as these institutions are crumbling into dust. The gospel of salvation is the glad tidings of the forgiveness of sins through faith in the blood of Jesus

remained a sealed book to the Christian Church. Ὁ ἐν ἑτεραις γενεαις ουκ εγνωρισθη τοις υἱοις των ανθρωπων, ὡς νυν απεκαλυφθη τοις ἁγιοις αποστολοις αυτου και προφηταις εν Πνευματι. iii. 5. Mysterium quod aliis generationibus non est agnitum filiis hominum, sicuti *nunc revelatum est* sanctis apostolis ejus et *prophetis in spiritu*, &c.

Christ: this has been preached, is preached, or at least intended to be preached, by every Church and sect throughout Christendom: but the gospel of the kingdom, which is the glad news of Christ's rule and government to ensure that happiness to man which all other monarchies and systems of rule have failed to produce, has never yet been preached.

Whilst the apostolic ministry alone has been mentioned above, yet, in Scripture, it is spoken of either in conjunction with the prophetic, or with those of evangelists and pastors, whereby it would seem that in the end of the dispensation it would also differ from that in the beginning; for it would be an office merely declaratory of that which is already in the Church, and not an office through which new things would be brought into the Church. This is also in harmony with the whole class of governments throughout Christendom, in which the head, be he king or bishop, is the mere executor of the law, not the maker of the law; and he is everywhere surrounded with a council, in which is represented all classes of those below them in their several jurisdictions, such as King, Lords, and

Commons in a nation; mayor, aldermen, and burgesses in a town; bishops, priests, and deacons in a church. It is in this sense that *vox populi* is *vox Dei*. If rulers would have used their councils they would have received council of God: but they have invariably hated the councils, because their self-will was thereby controlled, and they finally suppressed and ruled without them. It does not clearly appear from the New Testament whether the things which were to befal the Church in future times, as declared by Saint Paul, were such as he had collected from the voices of the prophets, or whether they had been spoken by himself in the power of prophecy: the former, however, is more probable from the style of the language used, and also from the nature of the office of prophet in the Christian Church, which is to bring light for others to use, and not for his own guidance. For there is this striking distinction between prophets under the law and prophets under the gospel: in the rites prescribed for worship in the Tabernacle and in the Temple there was no place for a prophet, nor so long as the worship was properly conducted does it seem that any one ever appeared.

When the worship was broken down, and the Church had fallen away, then prophets came, as commissioned to rebuke both priests and kings for their defection from the ways of God. In the Christian dispensation, however, the prophet is a permanent minister of the Church, and so long as she bore even a semblance of due order, he was preserved; and it is admitted, as an historical fact, that prophecy survived the longest of all supernatural gifts: but when the Church totally fell from her original constitution, the office of prophet, as a regular ministry in the Church, ceased. For want of this office, all attempts to discover the meanings of the greater part of the sacred volume have been baffled. The meaning of the symbols under the law — the writings of the prophets — the prophecies given by our Lord respecting the events which were to occur previous to His return — the prophetic part of the New Testament — and, lastly, the whole book of the Apocalypse, have been as useless to Christendom as if such passages had never been written. A curious witness against themselves is borne by the clergy of the Church of

Rome in the ceremony by which they require an assistant to hold in mid-day a lighted taper to him who reads the Scriptures, testifying, by this significant act, that he has need of light to be brought to him by another, and out of himself, in order to his being able to understand what he is reading. Moreover, throughout Europe, the custom has been to adorn the lectern, which supports the Holy Scriptures, with an eagle, the symbol of the prophet, and recognised to be so throughout the early Church by John, the Prophet of the Apocalypse, being always represented with it; for the prophet is the proper minister to read and open the sacred volume to the Church.

The failure of the ministry of the prophet has induced great confusion and error in the Church respecting inspiration, and inspired people are spoken of as if they were automatons, who neither understood what they said, nor were responsible for the same; yet at no time, nor occasion, does God act upon man in such a way as to destroy the work of His own hands, which would be the case were a prophet to be brought into such a condition as that the power over his own faculties should

be suspended, and he become an irresponsible machine. This use is made, indeed, by Satan of men during mesmeric trances, but such is not God's method; and, as a general rule, it may be laid down, that any operation which suspends and prostrates the faculties of man, thereby destroying, for a greater or less length of time, their action, is the work of the enemy of God, and not of God Himself. The words of the prophet must be according to the analogy and proportion of the faith of the Church, and his words must be judged by those over him, received and acted upon, or rejected and set aside, upon the responsibility and at the peril of the ruler. Εχοντες δε χαρισματα κατα την χαριν την δοθεισαν ἡμιν διαφορα, ειτε προφητειαν, κατα την αναλογιαν της πιστεως. Habentes autem donationes secundum gratiam, quæ data est nobis, differentes, sive prophetiam, secundum rationem fidei. Rom. xii. 6. And again, 1 Cor. xiv., πνευματα προφητω νπροφηταις ὑποτασσεται, et spiritus prophetarum prophetis subjecta sunt. As the Holy Ghost was on the day of Pentecost confined within the limits of a few individuals, so from that time has He been diffused

through every member of the Church, and in the Church collectively does He dwell. All the gifts, graces, and distributions are ready to be brought out whenever the faith of the members shall call them forth, and, above all, whenever the organisation shall be so far restored as that the prophetic office can be exercised with profit to the whole body. All Christians have the Holy Ghost, and all Christian men may declare as much truth as they know to heathen, or to Mahometans, or to Jews, who have not received the Holy Ghost as well as they. It is not the fact of a man having had the Holy Ghost breathed into him, that is, being inspired, which gives a man authority to teach. The prophets Silas and Judas (see Acts xiii. 1—3.; xv. 22—35.) did not write epistles to the Churches, but Paul and Timotheus and Silvanus did. It is not the fact of a man being a soldier, or even an officer, that confers upon him the right to command an army, but his receiving authority to do it: so it is not the fact of a Christian man being inspired, for all Christian men are inspired, which gives him authority to teach the Church, but the fact of his having been

appointed to teach it, whether as apostle, bishop, or in any lower capacity. Besides, a man may have authority to teach in one place, and have no authority to teach in another place, just as a colonel has a right to instruct one regiment in its duty, but no right to instruct another regiment: so a bishop has authority to teach the clergy, and, if he please, the people also, in his own diocese, but he has no right to teach the clergy or people under another bishop. A bishop, therefore, in England, or elsewhere, who publishes his charge, and, above all, one who intentionally thrusts out his opinion into the ecclesiastical vineyard of a brother bishop, acts exactly as the Bishop of Rome does, and shows the same spirit as that which he reprehends in his brother of Rome. The writings of the Apostles are received by all as authority second only to the words spoken by our Lord, because they were commanded to teach the Catholic Church; the writings of the Bishop of Rome are not to be received as authority out of the diocese of Rome, because his jurisdiction does not go beyond it; neither is the charge of any bishop in England to be received beyond

his own see: and greatly have they tended to rend the Church in England by their custom of preaching and publishing beyond their proper border. The bishops of the Church of England, who publish their charges in London to all the clergy of England, instead of to those only of their own dioceses, set the example and give encouragement to the evangelical clergy and schismatics to preach all over the country in other men's borders, sowing contention and strife, and interfering with other men's duties. The Bishop of Rome, who appoints to places where he has no jurisdiction, and which he calls *in partibus infidelium*, does what is contrary to all ecclesiastical propriety. The weight due to words of prophecy depends upon the authority of the person through whom they are uttered, whether he be authorised by the ruler of the Church over him or not. Hence, whilst words of prophecy have been continually spoken in various parts of the Church, and specially within these last few years in France and Norway, they are not worthy of attention, because the persons through whom they came were not authorised ministers of the

Church, having received authority to exercise their gift, and being ruled over by the bishops, who alone can discern their true import, and are qualified to direct in such cases.

It is evident that the cast and colour of the mind of the individual, as well as his rank and station in society, made a great difference, even under the law, in the manner of the utterance, in the figures and illustrations chosen, and subjects presented. In Isaiah and in Daniel, who were both of the seed royal, we see the rise and fall of empires, the march of armies, and political events of all kinds furnishing the facts which were made the foundation of spiritual truths applicable to all times; whilst in the herdsman of Tekoa, Amos, we find complaints of the caterpillar, and Palmer-worm, that had barked his fig-tree, and eaten up all his pleasant fruits, as the basis upon which he builds his complaints against the enemies of his Church, and in whose destruction he sees the downfal of all the opponents of Jehovah. In like manner, in the Christian Church, the form of prophecy, if it were to break out all over Europe, must be, in expressions, tones, lan-

guage, and manner, extremely diverse one from the other, through the mouths of prophets in Spain, Italy, Russia, Germany, France, Norway, and Britain. The diversity would be so great, that each sect would seem to be strengthened in its own evil courses by the very instrumentality which should correct them; and so far from prophecy alone being a blessing to the Church in its actual condition, although thereby the whole of the mysterious numbers of Daniel and the visions of the Apocalypse were to be made plain, the rancour of sectarianism would be increased, and the restoration of unity farther off than ever.

If ever the Scriptures are to be understood; if ever the symbols of the law are to answer the end for which they were given; if ever the books of Leviticus and Deuteronomy, the typical histories, the prophecies of the Old and New Testament, and the Apocalypse are to be made useful to man, it is indispensable that the office of the prophet should be again restored to the Church. Without this, three-fourths of the sacred volume are, as they have ever been and must ever continue, useless; for the more the commentators are

consulted and studied, the more profoundly convinced does the student become that the explainers have darkened instead of cleared the previous obscurity. But in order for prophets not to produce more evil than good, it is necessary that ministers of the Universal Church be restored also; and it is a grave question to be examined, whether there be any promise of their restoration, and what is the time when that restoration is to be expected.

The most clear and full passage upon this subject is the first chapter of the book of the prophecies of Isaiah, in which all ranks of mankind are alike summoned to attend to what God is about to declare by the words, "Hear, O heavens; and give ear, O earth;" "audite cœli et auribus percipe terra, quoniam Dominus locutus est," i. e. both they who rule and they who are ruled over. The Lord then declares that the people have gone away backward or apostatised; that the whole mass has become in His sight as disgusting and loathsome as in the eyes of men is the sight of a human body covered with putrifying sores from the crown of the head to the sole of

the foot; "omne caput languidum, et omne cor mœrens: a planta pedis usque ad verticem non est in eo sanitas:" that the whole nation and Church, namely, Christendom entire, is become leprous; that is, infected with a disease which was incurable except by the special intervention of God. Christendom is then addressed as Sodom and Gomorrah; by which is signified a city filled with horrible crimes, and fitted, by being ripe, for destruction, which shall assuredly perish, and that its place shall no more be found on the earth, and out of which only a very small remnant shall be delivered, even those who are able to see and to testify against the prevailing iniquity, — all the church services, rites and ceremonies, the observance of the Sabbath, although ordained originally by Himself, are declared to have become odious in God's sight, and that He will not hear their prayers any more. To this small remnant of faithful people God preaches peace, and the blotting out of their iniquities, so that their sins shall not be remembered by Him, with an invitation to return to their former ways, upon which return He promises to "restore

their councillors AS AT THE FIRST, and their judges AS AT THE BEGINNING;" "et restituam, judices tuos ut fuerunt prius et consiliarios tuos sicut antiquitus. Many expressions show that something wider and greater than the Jews is signified, and especially this expression; for in Isaiah's time the inhabitants of Jerusalem had lost no judges and councillors which they had at the beginning, whereas now Christendom has unquestionably lost the councillors and judges, the prophets and apostles, which it had at the beginning. God, however, promises to restore them; after which restoration the Church shall be again called the faithful city; "post hæc vocaberis civitas justi, urbs fidelis."

The promise being thus unconditionally given at the commencement of the book of the prophecies is not repeated so expressly afterwards, but the subject is constantly referred to as a fact settled, acknowledged to be believed, and to be acted upon. Thus in a subsequent portion of the book, at the fortieth chapter, where the injunction is given for the Church to be consoled in her state of degradation and misery, the command is issued

in the words, "comfort ye, comfort ye, my people;" "consolamini, consolamini, populo meus, dicit Deus vester;" which can only be done by those who fulfil the ministry of which it is the peculiar office to confer the Holy Ghost, the Comforter, by the imposition of their hands. Next, the voice of prophecy is summoned as the voice of Him who crieth in the wilderness, as John the Baptist did, to prepare the way of the Lord, and which very passage John declared did relate to himself; "vox clamantis in deserto, parate viam Domini, rectas facite in solitudine semitas Dei nostri." Then the Evangelist is invoked, "who publisheth glad tidings," and "says to the people, Behold your God." "Super montem excelsum ascende tu qui evangelizas Zion, — exalta, noli timere, dic civitatibus Juda, Ecce Deus vester." Lastly, the office of the pastor is charged to "carry the lambs in their bosom, and gently lead those that are with young;" "in brachio suo congregabit agnos, et in sinu suo levabit, fœtas ipse portabit;" even all who are pregnant with the promised hope, but liable to fail in bringing it to perfection if treated roughly by the unkind hands of fleshly men,

who have been irregularly admitted to the shepherd's office and charge.

Under the symbol of the Cherubim in Exodus, Isaiah, Ezekiel, and the four living creatures, ζωα beasts, of the book of the Revelations, the whole collective Church, under its fourfold aspect or faces, that is, in its fourfold ministry, is addressed — sometimes with two faces or aspects, as apostleship and prophecy, and sometimes with the four. So in the Epistles of the New Testament, not only are the four ministries mentioned in the passage already referred to in the Epistle to the Ephesians, but also in that where it is said that the Church is builded upon the foundation of apostles and prophets (iii. 5.), which passage, it has been shown, cannot refer to the prophets of the Old Testament, because the prophets there spoken of are in contrast to the Old, from whom the things were hid (v. 9.), and the things are declared not to have been revealed to the prophets of the Old Testament which are now revealed to the prophets and apostles of the New.

That the fact of a restoration of some sort is the sum and substance of the Bible

is unquestionable; and the only subject for consideration with the Christian is, what is that which is to be restored. Our blessed Lord declares that Elias should come and restore *all* things *; that John was that Elias, and had come and done a certain work, but that there was yet another coming of some one in the spirit and power of Elias to restore all things. Now it is clear that John the Baptist had restored nothing. All the dispensations of God may be included under three great heads which have been established, and had a standing or στασις from which they all severally fell, or are in apostasy, αποστασις. The first of these was the whole race of mankind in Adam, who, in falling, brought the entire creation, of which he was the head, into ruin. The next was the Jewish nation, which, as a body of kings and priests, was established by Moses in the Tabernacle, and more per-

* Ηλιας μεν ερχεται, πρωτον και αποκαταστησει παντα. λεγω δε ὑμιν, ὁτι Ηλιας ηδη ηλθε· και ουκ επεγνωσαν αυτον, αλλ' εποιησαν εν αυτῳ ὁσα ηθελησαν. (Matt. xvii. 11.) Elias quidem venturus est et restituet omnia: dico autem vobis, quia Elias jam venit, et non cognoverunt eum, sed fecerunt in eo quæcumque voluerunt.

manently and gorgeously by Solomon. This body also fell, and became, in religious matters, idolaters of false gods, and rebellious to the rulers appointed by God, so that the whole nation fell into ruin, and, as it is at this day, disjointed and disunited in itself, yet separate from all mankind. The third and last was the Christian Church, which was established on the day of Pentecost, under the government and guidance of a college of twelve co-equal apostles, with prophets, evangelists, pastors, and teachers to assist them, who proceeded to set up churches, each under the superintendence of its own separate and independent bishop, all of whom were bound together by the fourfold ministry above named. So long as the semblance, however imperfect, of this remained, the permanent indwelling of the Holy Ghost was rendered evident to all by the power of evil being reduced under the power of the Church, whereby sickness was healed, the dead were raised, judgments broke forth, and devil-possessed persons delivered, and many other tokens of God dwelling in men were notorious to all. From this condition the Christian Church

has fallen; that is, it is in apostacy: there is no more healing of disease, raising of the dead, breaking forth of punishment on notorious offenders, nor devil-possessed persons delivered, and consequently no sign evident to all mankind that God the Holy Ghost dwells in the Church. This Christian Church so fallen is the first to be restored; then the Jewish nation; and lastly all mankind. These are the things which some individual or body in the spirit and power of Elias has to do; and the part which all those who are led to believe and hope in God's word have to perform, in witnessing any rise, or any attempt at, or appearance of rise of such a testimony, is pointed out by the conduct, which is written for our example, of him who saw the appearance of the rise of John the Baptist long before any effects had begun to be produced; saying to it, with rejoicing and encouragement in its weakness, "Thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people, by the remission of their sins, through the tender mercy of our God; whereby the day-

spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace." "Et tu, puer, propheta Altissimi vocaberis; præibis enim ante faciem Domini parare vias ejus; ad dandam scientiam saluti plebi ejus," &c. (Luke i. 76.)

As when a building falls into ruin each succeeding year adds to the desolation until not only the polished corners are broken, the carved work mutilated, but even great part of the stones and timbers are crumbled into dust, so has each succeeding age added to the desolation of the Christian Church, until scarcely anything is left of its original form; and it is only by comparing present appearances with the original plan, so far as it can be ascertained, that the observer can become fully aware of the extent to which the devastation has been carried. As each succeeding age has rolled on, Christendom has, as one, become more and more unlike that which it was originally in the plan and purposes of God, according to which it began as a polity to be set up. The Psalms therefore, and almost all the prophetic Scriptures, contain

the language of complaint, grief, and sorrow of those who know and feel the desolation, and who cry for deliverance; and although the more the age advances the more the ruin increases and is developed, yet is it only as the eyes of Christians are opened to see the extent of it that they can really, honestly, and without hyperbole and exaggeration, adopt in its literal, plain, and obvious meaning the language of such parts of Holy Writ.

The only ground for hoping that the Christain Church, the Jewish nation, and all mankind will be delivered from the misery into which they have fallen is, that the Son of God has become the Head instead of Adam. Adam caused it to fall, and Christ shall cause it to rise. As by one man sin entered into the world, and death by sin, even so by one man shall sin itself, and all the consequences of sin, be removed. (Rom. v. 18, 19.; 1 Cor. xv. 21, 22.) This "restoration of all things" (Acts, iii. 20, 21.) is that work for which the Son of God took man's flesh, died, and rose again. Ιησουν Χριστον, ὁν δει ουρανον μεν δεξασθαι αχρι χρονων αποκαταστασεως παντων ὡν ελαλησεν ὁ Θεος δια στοματος παντων ἁγιων αὐτου προφητων απ'

αἰωνος. Jesum Christum, quem oportet quidem cœlum suscipere usque in tempora restitutionis omnium, quæ locutus est Deus per os sanctorum suorum à sæculo prophetarum. It is in order to have the means of accomplishing this work that the Father gave to Him the Holy Ghost, and it is in order to enable men to be fellow-workers with Him in effecting this salvation for all the creation, that He has given the Holy Ghost to His body the Church, in the members of which the Holy Ghost does ever reside in different degrees, enabling men thereby to fulfil the divers parts of that Catholic work which falls to the particular portion of each individual.

The accomplishment of this work, so earnestly desired by the God-man Jesus Christ, and so long delayed, is the subject-matter of the Scriptures, and it is the cry of Him, and of those who are of one mind with Him, which is uttered in the Psalms. In the first is celebrated the praise of The Man who has done God's will, and who shall therefore receive the rewards promised to the deserving, that is He alone. In the second, the rulers and guides of men are addressed

as laughing at the idea of its accomplishment — especially as supposing that it can be brought about by means which appear so contemptible in their eyes as the gifts of the Holy Ghost in the Church. Statesmen could understand that it should be brought about by a general congress of sovereigns — a sort of true Holy Alliance, which should agree to submit all their national quarrels to the arbitration of a common European tribunal, whose decision should be final. Learned men can believe that such an effect might be produced by a system of universal education; and all of every class have some favourite remedy by which they are seeking to bring about the universal blessing of mankind. But all these shall fail, nay — they will do more than fail; they will increase and multiply the causes of contention and bitterness; they will serve to divert men's attention from the one only plan which can ever effect any good — even the plan which God has ordained: and men will speak of the plans of each other with a respect which they will refuse to the plan of God. It must be borne in mind, that although God is justified in calling those who frustrate His purpose

"the wicked," we are not justified in applying that term to any man or set of men. God's purpose has been frustrated, not by the Emperor Julian, the Voltaires, Volneys, Spinozas, &c., but by those who have thought and laboured most earnestly to do good — such as the Gregorys the Great, the Leos, the Loyolas, the Luthers, Calvins, &c. The rulers of the Church now alive are those who frustrate His purpose; but nevertheless it is their duty to abide in their places, as it is the duty of all others to support and uphold them in the same. This is the mystery — even that Christ is betrayed in the house of his friends.

Throughout many of the subsequent Psalms the only comfort offered to the believer who is sympathising in the cries and distresses of Christ is, that "the Lord reigneth;" that Jesus is at the right hand of God; that "the Lord is in His temple;" that Jesus by the Holy Ghost is in His Church, with all His gifts and all His power, ready to put it forth whenever there is faith enough in men to enable Him to do so.

In the Twenty-fourth Psalm there is a call to "lift up the everlasting gates, that the King

of Glory may enter" into the possession of His inheritance; "attollite portas principes vestras, et elevamini portæ æternales, et introibit Rex Gloriæ." The gates are those ordinances given by Him at the beginning, which are everlasting because the gifts and calling of God are without repentance, and which He gave in order that He might dwell amongst men, even amongst the rebellious; "ascendisti in altum; cepisti captivitatem; accepisti dona in hominibus;" (Ps. lxviii.)—in short, those ordinances of fourfold ministry, as the Apostle Paul explains this passage to mean in his Epistle to the Ephesians, by which His kingdom is carried on, and by which alone the King of Glory can come into and take possession of the world.

A distinction is drawn between Jerusalem and Zion, such as is made between a nation and the seat of government. The whole Church is symbolised by Jerusalem; but Zion is the place of strength, out of which the power of the Lord is made manifest. In the Church the power of the Lord is not made manifest now, for want of that head ordinance of autho-

rity through which the whole of Christendom might receive a common and united impulse. Thus the Church is weak. Zion is celebrated as the place out of which shall go forth the law, and as that of protection and defence for the whole of Jerusalem, because it is put for the place of rule and authority and government. At the same time, and as constantly parallel with this, is the prayer to be delivered from the almost universal combination of men of every class, form, rank, and degree against this one only method of divine government which God has appointed, represented under the figure of making war on Jerusalem, and especially on the stronghold of Zion, showing that it will be a very small remnant who shall recognise, and rejoice in, the wisdom of God's way, and cry for its establishment. So great and universal is this combination, and so unlikely, nay, so impossible is it to all human calculations, that God shall be able to establish those ordinances of His government upon the earth, that the Psalmist ever holds the language of despair, save in so far as he looks to God's promise and God's power. He comforts himself also, and expostulates with

God, by referring to the mighty acts which He had performed in past days, when there was, to all human appearance, as little probability of deliverance; and seeing that the enemies are so numerous, and will not submit themselves to God's ways, he is constrained to cry for their destruction, that salvation may come to the remnant that will receive it.

God adopts the same course of encouragement in the Prophet Isaiah, in chap. xl. After having called on the Church, through her four ministries, there is an evident transition in the mind of the prophet, such as forms one of the peculiar beauties of the sublimest odes; where the prophet passes in imagination into the person addressed, and evidently sinks into despair at the consciousness of total inability to fulfil the high behests laid upon him. Upon this he passes again in spirit to be the mouth of God, who calls on the Church to remember how unexpected was the success of all the things which have been performed for her. He refers to the creation, "the weighing of the mountains in scales and the hills in a balance;" and adding that all nations before Him are as nothing, and they

are counted to Him less than nothing and vanity. In chap. xli. he refers to the call of Abraham — a mere wandering stranger on the earth, before whom He caused kings to fly, and gave them as dust to his sword, and as stubble to his bow. In the fifth verse the people who perceive what God is doing are represented as recurring to their ancient idols — objects of trust and hope, mending them and adorning them afresh, just as many are now endeavouring to gain strength to their systems by recurrence to the fathers, and the ashes of their ancestors, beautifying their churches, and adding more painted windows. This argument is continued with unrivalled splendour to the end of the book; in which the constant exhortation to the despairing faithful is to look to the power of the Omnipotent, and to avert their attention from all seeming and palpable obstacles. Look to Abraham your father, a wanderer in a land of enemies, without a child: and yet I promised him a large posterity and a kingdom; and did I not bring it to pass? And throughout God calls on the Church to consider His power, in comparison to which all the nations of men are lighter than dust in the

balance in opposing whatever He had determined to bring to pass.

In the eightieth psalm the Church is likened to the vine which God had planted in a place from which He had driven out heathenism, but from which He had for a long season withdrawn His protection, so that violent men had broken through all its defences: its fruits were gathered by whomsoever it pleased to snatch them irregularly, and at whatever time; and God is entreated to turn again and visit this vine.

In this manner the whole of the sacred Scriptures might be shown to tell the same tale, in language, if not unintelligible, at least quite disproportionate to any event which has occurred since they were written. Detached verses have, indeed, been severed by all sects and applied to their own case, but their own case was too small to come up to the fulness of the language used. The Papists use it as an assurance to them that popery shall absorb all Protestant sects; and the Presbyterian rebels, under Cromwell, adopted them for consolation in all the troubles they endured. But the truth declared is Catholic,

and includes both Papists and Roundheads, and not one to the exclusion of the other: the language is Catholic language, given to be used in a Catholic spirit by Catholic lips, from the fulness of a Catholic heart, deriving no benefit from which any part or parcel of Christendom shall be excluded.

There is, however, scarcely a Catholic to be found on the earth. The terms Roman and Anglican Catholics betray a strange confusion of ideas in those who make use of them, and are as perfect contradictions as particular universal, or any other nonsense. In so far as any one is a Romanist or an Anglican he is not a Catholic. The true Catholic must embrace both, and many more beside them. He must be able to appropriate all the good that is in both, and much that is in others also, without being sullied by the evil that is in any. These are they who will worship God in the Spirit without destroying the letter — who will endeavour to uphold all and to destroy none; well knowing that the day of destruction is begun, and will be performed by unsanctified hands, with which the Christian must have no fellowship: but saying ever, "O Jerusalem, Jerusa-

lem, thou that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

Whilst it is the undeviating testimony of the typical histories, legal symbols, words of the Prophets, and plain promises of the Evangelists, that there shall be a restoration of the things which have been lost to the Church, it becomes a very grave question to those who see, acknowledge, and are convinced of thus much, whether that restoration shall take place amongst men in their present condition, or whether the reward to those who bear witness to the coming kingdom shall not be deferred until after the return in person of our blessed Lord.

By the expression "men in their present condition," is not meant men in the present condition of human society, because it is evident, as will appear presently, that no such alteration as is here contemplated could take place whilst this is the case: what is meant is, men previous to that physical change which is to come upon them, commonly called in the

Scriptures "translation at the coming of the Lord." Οἱ νεκροι εν Χριστῳ αναστησονται πρωτον· επειτα ἡμεις οἱ ζωντες οἱ περιλειπομενοι, ἁμα συν αυτοις αρπαγησομεθα εν νεφελαις εις απαντησιν του Κυριου εις αερα, και οὑτω παντοτε συν Κυριῳ εσομεθα. Mortui qui in Christo sunt resurgent primi. Deinde nos qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aëra, et sic semper cum Domino erimus. (1 Thes. vi. 17.) παντες μεν ου κοιμηθησομεθα, παντες δε αλλαγησομεθα. (1 Cor. xv. 51.) Not very well translated in the Vulgate by "omnes quidem resurgemus, sed non omnes immutabimur." Any such restoration of the ancient ordinances of the Church, so long as men are bound in their present responsibilities, is obviously impossible, as will be seen from the following consideration. The consequence of the union that has taken place between the Church and the State is, that ecclesiastical dignitaries have also a civil rank, and are under the lay kings of the earth in their ecclesiastical capacities. For example, the bishops in England are temporal peers: all the bishops and clergy united cannot make the slightest alteration in the most trifling church-ceremony but

by command of a lay king.* If the Apostle Paul were to appear now in London with the

* The following extract from the admirable letter of the Bishop of Exeter to his clergy is decisive on this point: —

"I turn to the matter of the memorial itself.

"It prays 'the Archbishop to consult with all the Bishops of his province, and to procure *their concurrence in some uniform interpretation of those Rubrics* in the Book of Common Prayer which may seem obscure or conflicting, and in some *uniform rule for the direction of the clergy* with respect to certain forms and practices which have more or less fallen into desuetude.

"'A measure of this nature, not confined to any particular diocese, but *sanctioned by the united authority of all the prelates* of our Church, would,' &c.

"The main observation which presents itself to my mind on reading this proposal, especially with Dr. Bull's comment, is, that if acted upon by his Grace the Archbishop and the Bishops of his province, it would bring them, I fear, one and all, under the very heavy penalties of the law. Without the special permission of the Crown such a meeting for such a purpose would be not only incompetent to do what the memorialists prayed, but would be absolutely illegal. This you may think to be very hard; perhaps it is hard. But such is the law of the land, as stated by Archbishop Wake, after very grave inquiry; and the law of the land I, for one, shall always obey, when it is not contrary to the law of God. Will it be said that the difficulty may be overcome by obtaining the licence of the Crown? Let the memorialists seek to obtain it, and they will probably hear, from higher autho-

most indisputable credentials, not a bishop or clergyman dare listen to him. Whoever did would become *de facto* a schismatic and dissenter; and the end of Paul's ministry could only be to increase the ranks of dissent, to propagate schism, and to produce the downfal

rity than mine, that such a licence cannot be granted *for such a purpose* by any power known to the constitution. If it were granted, which it never will be, and if the Archbishop and all the Bishops of the province acting under it should do what the memorialists desire—nay, should obtain the assent of the Crown to what they had done—they and the memorialists might perhaps find themselves at last to have been travelling on a fool's errand, and to have wasted so many sheets of paper or skins of parchment as shall have recorded the result of their deliberations.

"There is no legal mode in which 'the prelates of the Church,' as a body, can come to a 'concurrence in some uniform interpretation of rubrics and in some uniform *rule for the direction* of the clergy;' or can 'sanction such a measure by their united authority. We, the Bishops, cannot hold a provincial synod, with power to make ordinances. The Convocation only, according to the present law of the Church, is competent to this—the Convocation, lawfully called by the Archbishop, executing the writ of the Crown. Its ordinances must receive the assent of the Crown before they can be even promulgated; and, moreover, they must be confirmed by the authority of Parliament in every particular in which they may be contrary to the existing law before they can have any force."

of the Established Church. Yet, even if it were granted that this union were an evil and wicked thing, still it is a source of strength to the state: if the Church were to be benefited by the separation, the State would be injured; and, even in the best view of the subject, the existence of the Church of England as a corporation, possessing immense property, lands, buildings, &c., would cease and determine—in other words, would be destroyed, and a new sect established. Now it is not the friends of God by whom He accomplishes the destruction of what is evil. He did not command Christians to fight against Jerusalem, but He sent the heathen Romans to do so. He did not send his faithful remnant to fight against the rebellious Jews, but Sennacherib and the Babylonians. It was not enlightened Christians by whom He began to punish Papists for their wicked deeds, but the brutish tyrant Henry VIII., the fanatic impostor Cromwell, and the infidel French revolutionists. So now, let the evil of the union between the Church and State be ten times greater than the most rancorous schismatic has ever alleged—let the

faults of the Church of England be conceded to the utmost extent, still God's method of bringing destruction upon it is by Chartists and by sceptics, and not by preachers of His kingdom of peace and righteousness.

It is no answer to this to reply, that if the Apostle Paul appeared with full credentials the bishops would be bound to submit themselves to him: the bishops have come under prior bonds to the King of Babylon; and until Babylon is destroyed they must serve that king. Fidelity to the King of Babylon is accepted as fidelity to God (Jer. xxvii.—xlvi.): and he that has sworn an oath to his neighbour must keep it, though it be to his own injury. (Ps. i.) It is the same with every other branch of the Church, whether Greek or Roman. The bishops are not free; neither would it be a good answer to say that the king might give them liberty to alter and reform their rites and ceremonies as St. Paul should direct: such is but a very partial view of the case. The king and the parliament may not and would not permit Paul or any one else to nominate those who should be peers of parliament: there would be as much objection to

bishops nominated by Paul as by the Pope. The question of a divided allegiance, and all the evils growing out of, and entailed in, that relationship, would be felt, and could not be tolerated; and an extended examination of the details of this relationship would more plainly show the impossibility of such a state of things. If the clergy require the protection of the civil courts for their sustenance, for the security of the property of the Church, for rates to keep up their churches and cathedrals, the civil power must and ought to exercise an authority over them, and see that they perform their duty.

If, therefore, the ordinances which were given at the setting up of the Church are to be restored, they can only be restored in preparation for, and anticipation of, the destruction of the present framework of human society, so far, at least, as the union between civil and ecclesiastical rulers is concerned. If such a dissolution take place in England, it will be probably by the seizure into the hands of chartist rulers of all the property of the Church, and perhaps under the pretext of providing for the moral welfare by the in-

struction of the people: already has a Minister of Public Instruction announced himself to the astonished clergy. The Church of England, thus cut adrift from the state, would split into as many sects as there are bishops, each as discordant one from the other as the dissenting sects now existing, and England would be in the same condition as that which America presents. Sooner or later the obvious direction of the principles which universally prevail is towards the same end throughout Christendom; and when once that takes place such a spiritual and moral chaos will have returned as has had no example, save in the physical chaos, out of which the Word brought harmony at the beginning of creation. Into this state of chaos all things guided by men are now rushing, and out of this it is that the new Eden shall be formed; and since there is most clearly an advance towards this chaos, it is reasonable to suppose, even if Scripture had been silent, that God would be likewise preparing, *pari passu*, and side by side, the means for working deliverance out of it. These means are the knowledge of His kingdom, so that men, having first learned it, may

love and advance it, and cry to Him to establish it.

This state of chaos is foretold in the Scriptures in many places, and with especial clearness in the twenty-fourth chapter of the prophecies of Isaiah, where it is said, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof: and it shall be as with the people so with the priest; as with the servant so with his master; as with the maid so with her mistress; as with the buyer so with the seller; as with the lender so with the borrower; as with the taker of usury so with the giver of usury to him. The land shall be utterly emptied and utterly spoiled, for the Lord hath spoken this word." "Ecce Dominus dissipabit terram, et nudabit eam, et affliget faciem ejus, et dispergetet habitatores ejus: et erit sicut populus sic sacerdos; et sicut servus sic dominus ejus; sicut ancilla, sic domina ejus; sicut emens sic ille qui vendit; sicut fœnerator sic is qui mutuum accipit; sicut qui repetit sic qui debet. Dissipatione dissipabitur terra, et direptione prædabitur. Dominus enim locutus

est verbum hoc." It is obvious that this is not a destruction of the organic framework of the globe, but of the framework of human society; and that it is universal, so that no class is exempt, because every one must either be master or servant, priest or layman, &c. This is therefore a judgment upon all the institutions of government, whether political or ecclesiastical, because they have failed to produce the happiness and virtue of mankind for which they are given. A similar state of chaos has been coming on in Spain for these last thirty years, in which country all ranks are equally wretched; and into such a condition all Europe shall come until men learn that their happiness can be promoted only by order and rule, and not by liberty, which is a mild word for lawlessness and confusion.

It may seem from what has been said respecting the bonds in which bishops are now held that this state of confusion would be more conducive to the establishment of God's order than the false order which now prevails throughout Christendom: but that is by no means clear. Men, who are thoroughly drunken with the intoxication of what they call freedom

and hatred of tyranny, are farther from being gathered into the kingdom, rule, order, and governance of God, than those who have been already in some measure trained in habits of moral and spiritual restraint. The only class of persons really likely to rejoice in God's government is that which has sighed in secret for emancipation from tyranny, and which has yet, for conscience sake, endured the oppression, suffering wrongfully. (1 Pet. ii. 19—25.) The lawless can never be brought in. A large company shall be brought in ultimately, after having been made to drink to the dregs of the cup of confusion, anarchy, lawlessness, civil war, bloodshed, rapine, and every conceivable horror: these shall then know how bitter and evil a thing it is to foment discord against priests and kings, and how much more blessed it is to live under the most despotic tyrant than to be subject to the caprices of a mob. There are many such enlightened persons amongst the Roman Catholics, especially in France, Italy, and Germany—men who are as far removed from superstition, both in doctrine and practice, as any Protestant, but with a firm faith and confidence

in the institution of the Church, to which Protestants are wholly strangers: these men see the abuses of priestcraft, the pride and insolence which perpetually show themselves in all the awkward grimaces of pretended humility, and despise the mummeries by which the worship of God has been defiled, but they abide honestly doing their duty in that Church into which it has pleased God to call them. These men love their spiritual mother too well, and are too grateful for the blessings which she has been the channel of conveying to them to uncover her nakedness, and to join in the Ham-like mockeries of Protestants over her defects. Amongst these God will find a remnant, but never amongst those who pass their lives in railing at priests and sacraments, and at the motes which they imagine they discern in the eyes of men as conscientious as themselves.

The great spiritual truths of God are taught by the things which occur in the visible material creation, and serve better than any other methods to give clear ideas of invisible realities. The grain of corn has been selected by our Lord to teach very important facts.

When the seed is put into the ground in order to produce, the first sign of its life is the exhibition of a leaf, which seems to bear no sort of resemblance in colour, form, or texture to the grain from which it has sprung. The ear when next unfolded is again dissimilar to the leaf; and it is not until the ear is ripe that grain similar to the former is discovered, and in a far greater and more excellent degree. So it is with the first garden of God, which was soon buried in the dust: for a long time little but a leaf has appeared, till now the ear is almost ripe, and Eden shall be reproduced again in more than its pristine beauty. So with the Jewish dispensation planted in Moses, putting forth but little appearance of the palmy state it had in his days, during the rule of Judges, and all the race of Samaritan kings, till it gave forth more than its earliest glory, when the Messenger whom the people sought—one like unto Moses, (Deut. xviii. 18, 19.; Acts, vii. 37.)—suddenly appeared in the Temple (Malachi, iii.). In like manner the Christian Church, for 1500 years, has shown little resemblance to the form which it exhibited for fifty years after the day of Pentecost,

but now shall it put forth again more than its former glory in the second coming in triumph of Him whose first coming was in deepest humiliation.

But however dissimilar the stalk may appear to the grain in the eye of childish or unlettered ignorance, he who understands the signs knows that the healthy leaf is big with the promise of an abundant harvest. He knows that there is no real dissimilarity in nature, whatever dissimilarity may appear to the superficial observer: and so all the phases, which have appeared in the events as they have rolled on, are not dissimilar, but only subordinate to, and necessary parts of the one whole which the Scriptures declare. In every instance the thing to be manifested was, the certain misery which the responsible free creature would bring upon itself by taking its own way, and not abiding in the way which God has pointed out: and nothing short of the certain conviction of this will induce any creature to desire to be placed under the constraint and rule which is necessary for its well-being. The sin of the first man was taking his own way and not abiding

in God's way: the sin of the Jews was the same; and the sin of the rulers of the Christian Church has been the same: they have not abode in God's ways, but they have chosen ways of their own, and called them God's ways, and vainly imagined that He sanctioned all their courses. Man, in no state, has ever loved to be in subjection to the ways of God: men seem to themselves to desire heaven, but it is only because they have undefined and erroneous ideas of what heaven is; and although it should be conceded that many will be found in heaven who have totally mistaken its true nature, still they must receive the instruction necessary to enable them to conduct themselves as they ought in that new relationship, society, or, as the Apostle Paul calls it, "citizenship," πολιτευμα, of Christ and of His saints (Phil. iii. 20.), not very happily rendered in the English, after the Romish version, "conversation."

After the resurrection, and before the ascension of our Lord, He passed forty days with the Twelve, teaching them the things concerning the kingdom of God. It is probable, therefore, that a period of time analagous to this, but of

longer duration, will be passed between the resurrection of the dead, and the translation of the living saints, and their descent together with the Lord on Mount Olivet, which time will be occupied in teaching them the things concerning the kingdom of God; that is, appointing them to the several offices which they will have to fulfil, according as it is said that the twelve Apostles shall sit upon twelve thrones, judging the twelve tribes of Israel. Καγω διατιθεμαι ὑμιν, καθως διεθετο μοι ὁ πατηρ μου, βασιλειαν, ινα εσθιητε και πινητε επι της τραπεζης μου εν τῃ βασιλειᾳ μου, και καθισησθε επι θρονων κρινοντες τας δωδεκα φυλας του Ισραηλ. Et ego dispono vobis, sicut disposuit mihi Pater meus, regnum, ut edatis et bibatis super mensam meam in regno meo: et sedeatis super thronos judicantes duodecim tribus Israel: (Luke, xxii. 30.) according also as it is said to those who are faithful in the gifts entrusted to them that they shall be rulers over five or ten cities. Ευ αγαθε δουλε, ὁτι εν ελαχιστῳ πιστος εγενου, ισθι εξουσιαν εχων επανω δεκα πολεων. Euge, bone serve, quia in modico fuisti fidelis eris potestatem habens super decem civitates. (Luke, xix. 17. &c.)

The nature of this government, that is, its form, is more clearly set forth in the Scriptures and practice of the Church than those who have never considered the matter might be led to suppose. When Moses was taken up into the mount, he was shown the model of God's house, "which house are we." (Heb. iii. 6.) Οὐ οικος εσμεν ἡμεις. Quæ domus sumus nos. In other words, he was shown the model of the Christian Church, and he was told to build the tabernacle according to the pattern which he had seen in the mount. We know not what he saw in the mount, but we know all the dimensions and proportions of the tabernacle (Heb. viii. 5.) It is remarkable that Paul instructed the Hebrew converts through the service of the Tabernacle, which neither he nor they had ever seen, and not through that of the Temple, which was daily before their eyes: whilst John, in the Revelations, refers to the Temple and not to the Tabernacle. The Tabernacle and Temple were both types of the Church: the former, of it in this dispensation which is to pass away, and therefore made of perishable materials; and the latter, of it in the dispensation to come which is eternal, and

these made of the most imperishable materials, metals, marbles, &c. Reference to the furniture in it has already been made as setting forth the eternal and immutable form of the worship of the Creator by the creature, but the point of view in which it is here to be considered is as the model of government. It has been considered as Godward from man; that is, the place in which man approached God: now, it is to be considered manward from God; that is, as the instrument by which God effects His operation upon all mankind. The Tabernacle was divided into three parts, the most holy of which was never entered but once a year, and then by the High Priest alone in his simple priestly dress, his alb; but whilst he was within, he changed this for the garments of glory and beauty (Lev. xvi.), and came forth in this gorgeous attire to bless the people. This has been explained by the Apostle Paul (Heb. ix. 12.) to signify our Lord Jesus Christ going in mortal flesh into the presence of God, presenting His own blood as the propitiation for the sins of mankind, where He now abides, waiting to come forth in His glorified body, accompanied by His saints in their glorified

bodies, "for we shall be like him" (Phil. iii. 21.), to bless the whole redeemed creation. This holy place contained in the Tabernacle at first nothing but a box, or ark, made of chittim wood, the common wood of the country, and which was entirely filled with the two tables of the law. The tables of the law are nothing but perfect love to God, and perfect love to men (Matt. xxii. 37, 38.), and the only thing that ever did or will contain only this is the heart of Jesus Christ, — aptly represented by the chittim wood, residing in the ordinary flesh common to the whole human race. A declaration of His free and unmerited love to the undeserving is the first proclamation that God makes to men : blessed are they who accept it; miserable they who cavil at, object to, or refuse it. In front of the holy place that contained this precious emblem hung a veil upon four pillars, which was embroidered with hieroglyphics in gold, and various coloured needlework. The proclamation is made through the four ministries to the Catholic Church, and it is made through them alone. Nowhere but in the Church is the love of God proclaimed; it is unknown in Mahometan and heathen lands.

It is poured through these four ministries, symbolised by the four pillars, into the holy place, or second division, into which the priests went daily, representing the Church, in which was seen the shew bread, setting forth Jesus the bread of life; the seven branched candlestick, setting forth Jesus the light of the world through His Church filled with the sevenfold gifts of the illuminator, the Holy Ghost; and the golden altar and incense, setting forth Jesus the continual intercessor, ever making intercession, and pleading for all men. But as the love contained in the heart of Jesus was not for itself alone, but to be poured forth into, and communicated to His Church by the four ministries ordained for that end, so in like manner is the Church to pour forth that which she has received, in order that all men may be partakers of the same. The officers and ministers by which she performs this duty are her evangelists or preachers of glad tidings, and these evangelists are of various orders and degrees. All ministers of the Church, nay, every individual of the same in his place and measure, are preachers of the gospel, bishops, priests, and deacons, but all in different degrees

and manners. As the most Holy Place was concealed by a veil, also embroidered like the other, and it belonged to the four ministries, symbolised by the four pillars, to declare to the Church what was contained within, so before the Holy Place was suspended another veil, but upon five pillars instead of four, emblems also of that office by which the things contained behind it shall be declared to all.

The five pillars which were in front of the Holy Place were of the same height as those which were in front of the Most Holy Place, namely ten cubits, but the whole area of the tabernacle was surrounded by sixty pillars of only half the height, or five cubits. It is to be observed, that the numbers of Scripture are of two kinds, according to whether they relate to ecclesiastical or civil subjects, that is, whether they relate to the Church or to the kingdom of Christ. The numbers of the former are according to lunar, and the latter according to solar time: and the Jewish feasts were arranged in the same way, some according to the ecclesiastical, and some to the civil year.* The

* It is worthy of remark, but not being the matter in hand, would divert attention if it were entered into farther,

root of lunar time is 7, with all its multiples and divisors, 14, 28, $3\frac{1}{2}$, &c. The root of solar time is the perfect and simple number 10, with all its multiples and divisors, such as 100, 1000, 50, 5, &c. The latter is the larger, and contains the former, as the Kingdom contains the Church, and more than the Church. The area of the court of the tabernacle was 100 cubits by 50, and it was surrounded by sixty pillars only five cubits high, upon which was hung a plain white linen curtain. The ministry which proceeds out from the holy place contains indeed the whole council of God, for the five pillars at its entrance are of the same dimensions as the four which are at the entrance of the most holy, but it differs in kind, inasmuch as the bases of the four were silver, and the bases of the five were brass. Gold is the symbol of truth; silver of love; brass of the strength of the natural understanding. The truth which is exhibited in the Church in symbols, sacraments, forms, rites, and ceremonies of all kinds, should be

that all the feasts of the ecclesiastical year, according to the Jewish Almanack, have been fulfilled, but not those of the civil year, which remain yet to be accomplished.

explained and rendered intelligible to the common sense of men before they are permitted to see and partake of the mysteries themselves. The truth is indeed the same, but the way of imparting, representing, or stating it is different. In like manner, the pillars which surround the court support hangings of plain white linen, indicating that the thing for the Church to present to all who are without, whether Jews, Mahometans, or heathen, is pure righteousness and integrity, and not mysterious doctrines.

No part of the true method of God's dealings with men has been more violated by Christians than this. Instead of showing at all times superior purity and integrity to those who were not within her pale, they have outdone the heathen themselves in violence, fraud, and cruelty. Witness, for example, the conduct of the Spaniards in South America; the English in the East and West Indies; the Portuguese in their *autos-da-fé* at Goa; the Dutch at Amboyna; in short, all European Christians who have had any transactions with heathen nations. The testimony of most travellers is, that the natives of newly-

discovered countries were better before any attempts had been made to civilise them; for Christians corrupted them purposely, in order to make gain of them through their vices. The only conduct which ought to have been pursued towards them was that of kindness, inflexible justice, and integrity; qualities which all mankind respect; and which, appearing as the legitimate fruits of a system of which they were ignorant, would have induced an inquiry into the cause, and thus led them to a knowledge of Christianity. But instead of this, nothing has been shown to them but cruelty equal to their own, added to arts which made the cruelty more refined, and the whole accompanied by preaching and attempts to convert them to a belief in the God of Christians, whose disciples rendered by their conduct His Holy name odious to those addressed.

Such then is a brief outline or sketch of the outward structure of the Catholic Church, as represented through symbols by Moses, according to the pattern of it which had been shown him in the mount of vision. The centre, the heart of Jesus, filled only with love to God and man, flowing forth unto those who have been

brought to understand its mysteries, in a fourfold stream, through apostles, prophets, evangelists, pastors and teachers: the truth apprehended by the initiated flowing forth again from them, through the ministry of the evangelists, to those who are less well instructed, and made intelligible to the reason and common sense of men; and from the whole mass of Christians to the world at large. This threefold division of the Church is observable everywhere: in the orders of bishops, priests, and deacons; in the ecclesiastical structures of cathedrals, parish churches, and chapels; and in the three different levels in every cathedral for the altar, the choir, and the nave: the meanings of which are lost sight of and unknown.

This being the exterior constitution of the Catholic Church, the various sacrifices and rites set forth spiritual truths applicable to different individuals, and are guides for the rulers in the conduct of their flocks. All the sacrifices of the law were types of Christ, and they represent Him as the sacrifice for sin, not only in the mass, but in all the varieties in which it is found in the different classes of

persons of which His church is composed. Thus whilst, as the antitype of the lamb, He takes away the personal sin of every individual in the flock, considered merely as a man, He, as the antitype of the ox, atones for those official sins which are peculiar to the clergy; as the antitype of the goat, He atones for the sins which none but prophets can commit; and as the antitype of the ram, He atones for the sins of which none but rulers, whether in the several offices of civil or ecclesiastical government, can be guilty.

In the various parts of the priestly garments, each one of which was ordered by God to be made of a particular material, and of a peculiar form, and with peculiar ornaments, are signified the different qualities which it is necessary for a priest to have, serving as detailed directions, when understood, for the fulfilment of the order given generally by the Apostle to Timothy, to "lay hands suddenly on no man," but that every bishop should ordain such only as have all the qualifications which God declares in those symbols to be necessary for every priest, in order that he may rightly fulfil his ministry:

and consequently, in whatever priest those qualifications, which are typified under the law, are wanting, in so far is that priest not such an one as God would have had, and the bishop who has ordained him has committed sin in having so done. It is owing to the sins of bishops in this respect that bad men have been permitted to become of the order of clergy; and the state of the Church produced by this sin, and God's anger in consequence, are the principal subjects of the prophet Malachi.

The precepts in the New Testament, so far as they relate to ecclesiastical rites, are not in themselves sufficiently full and explicit for every possible case. They are addressed to such men as Timothy, who was thoroughly versed from his youth in the Jewish Scriptures, which were declared to be the means of thoroughly furnishing him with the materials for his office. (2 Tim. iii. 14—17.) Συδε μενε εν οις εμαθες και επιστωθης, ειδως παρα τινος εμαθες· και ὁτι απο βρεφους τα ἱερα γραμματα οιδας, τα δυναμενα σε σοφισαι εις σωτηριαν, δια πιστεως της εν Χριστῳ Ιησου· πασα γραφη θεοπνευστος, και ωφελιμος προς διδασκαλιαν, προς ελεγχον,

προς επανορθωσιν, προς παιδειαν την εν δικαιοσυνῃ· ἱνα αρτιος ᾖ ὁ του Θεου ανθρωπος, προς παν εργον αγαθον εξηρτισμενος. Tu vero permane in iis quæ didicisti et credita sunt tibi: sciens a quo didicisti: et quia ab infantia sacras litteras nosti, quæ te possunt instruere ad salutem, per fidem quæ est in Christo Jesu. Omnis scriptura divinitus inspirata est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in justitia: ut perfectus sit homo Dei ad omne opus bonum instructus. "But abide thou in the things which thou hast learned, and which are believed by thee; knowing from whom thou hast learned them, and that from thy youth thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith in Christ Jesus. All Scripture divinely inspired is profitable for doctrine, for reproof, for correction, for instruction in righteousness, in order that the man of God (that is the minister) may be thoroughly furnished for all his work;" ανθρωπος Θεου being generally considered to signify in this passage not only a Christian man, but one being in office. The precepts in the New Testament do but strike the key note, of which

the full chord is to be supplied by the directions for Church government given in the Old Testament. But the rulers of the Christian Church, since the first Jewish converts died, and the voice of prophecy ceased, have never looked for light to these symbolical Scriptures, or been able to understand them.

God has also given instruction, through the mystery of clean and unclean beasts, how to deal with various characters of men, so as that they may be preserved in His fold, and cured of all their defects. Likewise the symptoms of such spiritual diseases as are curable, and such as are incurable, the discernment of which matter He exercises through His bishops, and especially of those diseases which, by being neglected, become the channels through which devils enter, and take possession of the souls that Christ has redeemed. The rulers of the Church, by having despised the ministry of prophets, and thinking themselves able to rule the Church without it, have deprived themselves of the light which was necessary for the understanding of the Scriptures, and have not kept the flock of Christ committed to their charge from the devils'

assaults, so that the madhouses are filled with the unhappy sufferers whom the rulers of the Church ought to have preserved or delivered. Nor can any rulers ever fulfil their duty without every help and support which God has provided for them.

Although the Church Universal was represented by Moses under the symbol of the Tabernacle, with all its various details as above mentioned, still it was rather as an abstract than as an active thing: it was represented, however, to Saint John more in the manner in which it acts, under the emblem of seven candlesticks or churches, which seven, taken as an aggregate, were the symbol of the universal Church, under the respective bishops of each particular church whom he severally addresses. This number denotes or represents unity in diffusion, as all the manifestations of the One Holy Spirit are represented under the number seven, so that the seven spirits of God spoken of in the book of the Revelations are the One Holy Spirit diffused throughout every portion of the Christian Church. These seven Churches are addressed as the One Holy Catholic and Apostolic Church, or rather the

one Church is spoken to in them. These seven are the representation of the whole. This truth has been preserved amidst the ruins of ages at Rome. There seven churches are especially called the seven churches of Rome, and these every pilgrim to the Holy City is bound to visit; but the truth concerning them is lost there as well as every where else. If the Church had not lost Apostles, those seven churches would have composed the standing council, through which light for the whole body would have been continually brought, for no ordinance or ministry can say to the meanest, "I have no need of thee;" and Apostles should be the first in showing their readiness to confess their inability to preside over the body, save in so far as they are made to sympathise with, and partake of the light, and feelings, and knowledge which pervade the whole.

All councils held in the Church since that at Jerusalem, recorded in the Acts, whether provincial or general, have been mere assemblies convened according to the wisdom and judgment of men; and not having rulers according to God's institution, nor being instituted by

God to give light to any other, have failed to do that for which they were convened by the bishops. So that, however expedient, or even necessary they may have been—and doubtless in the then circumstances of the Church they have been necessary — and however sound the judgment of those who convened them, their decisions should only be considered as fit for the times in which they were given, and not binding upon the church at any subsequent period. Nevertheless, it is not to be doubted that they have been the means of preserving the great foundations of the faith, although they have also been the means of riveting error on various subjects. They were partial assemblies, whether assuming the title of œcumenical or not: they were assembled in times of heat and strife; they were composed of those who were of the opinion of the dominant party; the men who attended them were grossly flagitious in their lives, and the places of their assembly were as much renowned for the wicked sensuality there committed as for the theological doctrines promulgated. (*See History of the Council of Constance.*) They often sacrificed human victims "in Autos

da fé" under pretence of honouring the Author of the Gospel; in short, in all their details, there is scarcely a circumstance which may not be shown to be an evil fruit, the positive proof of the nature of the root.

Since the twelve who were appointed by our Lord himself, Matthæus, who was elected by lot, and Paul, who was called in a different way to all the others, making in the whole fourteen, were all dead before the Churches were fully developed, there was no possibility of their organising such a council as should be necessary for great part of Asia and Africa, and for all Europe, when this latter should become Christian. The largest city would of necessity be the ecclesiastical metropolis of the Christian world; that is, would be, if not the only one, at least that which would be most capable of furnishing a sufficient number of the faithful to give seven basilicæ or cathedral churches, each presided over by its bishop, and each with its full choir of "four and twenty elders round the throne," besides all other subordinate ministers. This city with its council, as above described, would be as Zion, whilst still there would be lacking a council which should answer to the

term Jerusalem, for the two are always carefully distinguished in the Scripture; and the promise is, that after the Church is cleansed "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. ii. 3.). Since it is said that the twelve first Apostles shall sit upon twelve thrones judging the twelve tribes of Israel, it may be that each tribe should have its provincial council, reserving, however, to each Apostle his authority over every part of the Church, and not excluding any one from any part; and that in order to prevent this government degenerating into twelve patriarchates or separate bodies, nothing should be a permanent law of the Church even in that province, which was decided at any one of them, until the matter had been given forth by the superior council of the whole. But whether this be so or not, it is clear that if the whole Church Catholic be a well-organised body, with all its officers and members bound together in a fixed and certain way; and if each particular Church be in like manner a well-organised body under its Bishops, Priests, Deacons, &c., it is impossible but that a council, which is to guide all these Churches alike

must be an organised body, of which the component parts must be as fixed and determined as the parts of any particular Church, and not a mere congeries of Bishops and Presbyters.

It is possible that the development of Patriarchs was the fruit of the striving of the Holy Spirit in various members of the Church to bring out the head ordinance of apostleship, which is composed of twelve individuals, emphatically called THE TWELVE, and of which the twelve Patriarchs of old were the types. Usher, Pagi, De Marca, and Morinus attribute the establishment of the Patriarchates in the Christian Church to the Apostles. Others maintain that the name was unknown at the time of the council of Nice. Patriarchs are, by some writers, spoken of as synonymous with Primates. Socrates calls all the chief bishops of dioceses, Patriarchs, and reckons ten of them. The Latin Church was unacquainted with Patriarchs until the sixth century, and the Churches of Gaul and Britain were never subject to the Patriarch of Rome, but the bishops governed the Church in common. In fact, by many writers, the term Patriarchate is used as a title

of honour, without any concomitant jurisdiction being attached to it.

The supreme council of the Church of Rome is composed of Cardinals, who must all be ministers of one of the Churches of Rome; so far it is a council after the true plan, but no farther. It is a partial and abortive attempt at the development of the true idea of which the parties themselves are in ignorance.* The tabernacle erected by Moses gives the true pattern by its boards, pillars, &c., into all the detail of which it is needless to enter, because it is a practical matter, and there is no possibility in the present condition of Christendom of seeing it work any benefit. But such a council will sooner or later be seen, since the plan has been given, and the reality shall assuredly be wrought out, because God does

* There are in Rome five patriarchal basilica: there are also seven churches, which, as has been stated above, must be visited by all who go on pilgrimage to the Holy City. The College of Cardinals is composed of six suburban bishops, five archpriests of the patriarchal basilica, forty-seven priests of certain old basilica, called tituli, and fourteen deacons of other old tituli, making seventy-two. — See *Ciampini Opera; La Gerarchia Cardinalizia di C. B. Piazza.*

nothing in vain, nor are His designs ultimately frustrated, although long delayed by the perverseness and resistance of men.

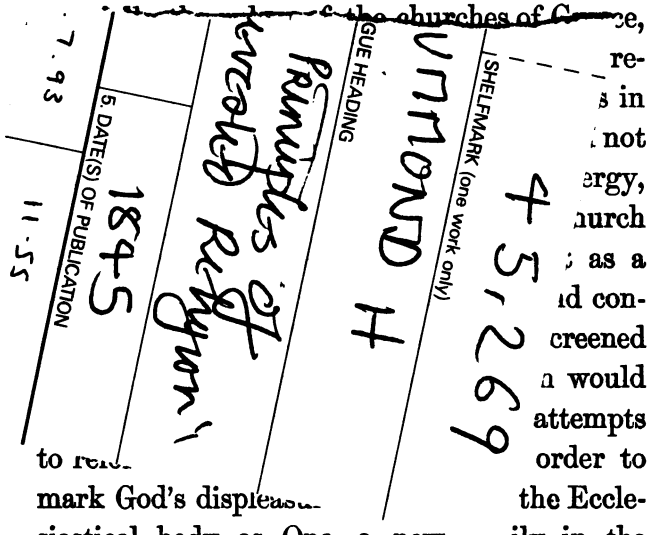
In this respect also is the present condition of the Jews the picture of the present condition of Christians. The Jews cannot worship God as they ought; their visible temple is in ruins; their true rulers and guides are lost; their sacrifices are not what they ought to be; the only things they can do are to circumcise their children, pray, and eat the passover. In like manner Christians cannot worship God as they ought: their visible Church is in ruins; their true rulers and guides are lost; the services are not what they ought to be; the only things they can do are to baptize their children, pray, and partake of the Eucharist. The Jews can see their true situation, because it is obvious to their senses; and Christians show their apostacy from being spiritual to having become fleshly, chiefly on this very account, that they cannot see the plight into which they have fallen; and so long as there are established Churches, and property secured by laws, and Ecclesiastics have rank in the State; so long as these outward and visible

signs of prosperity continue, so long will they not see the real situation of the Church of God. Hence it is that some spiritual individuals, who can see its true condition, are erroneously desirous of the ruin of these outward things which infidels, in all countries, are effecting, in order that the eyes of men may be enlightened, and that they may be compelled to see the actual state of the Church, by all that on which they now lean being destroyed.

Christendom is in the position in which the Jews were under the Judges. Deliverers were raised up in detached places who effected partial good, but it was transitory, and the general condition of the Jews as a body remained the same. So from the death of the Apostles to this time, particular individuals have been raised up who have effected partial deliverances, but the general condition of Christendom has remained as it was. When the whole body of bishops and priests were sunk in sensuality and vice, such men as Saint Francis, Saint Ignatius, and others have been raised up, who delivered many from the pollutions around them. These men laboured without producing schism, protesting against bad prac-

tices and reforming morals; but Luther, Calvin, &c. produced a state of things which must ultimately put an end to, and drive all semblance of a church from the face of the earth, unless God interfere to establish His own again.

The whole body of clergy in Christendom, and



to read mark God's displeasure the Ecclesiastical body as One, a new family in the priesthood must be raised up, as was Samuel, not a new priesthood, for there never will be another; but it shall be shown that God is no respecter of persons, and that in the Christian priesthood there is no exclusive promise to the House of Aaron; that all the people are

kings and priests, and that He can call up any to serve Him whensoever and in whatever capacity He will.

There seems to be no way by which this can ever be effected, except by the voice of prophecy, designating certain individuals to these offices, and giving them faith to obey the call, and zeal to set about their work. The voice of prophecy has never ceased in the Church, nor have visions, nor many other signs of the presence of the Person of the Holy Ghost; but by the perversion, ignorance, and bondage of law prevailing among the clergy, these gifts have produced no benefits, have been instantly simulated by devils, scoffing has been excited, and dishonour brought upon the most holy things in the Church. The regulations, and what is commonly called the discipline of the Church, have not been used to make her actions more effective, but to cramp and curtail them. Like a horse continued so long in harness, that when turned out again to his natural pastures he is unable to bend his neck, and take the necessary nourishment; or like a person who having learned various exercises in the gymnasium, has used his acquirement

not to make the natural movement of his body more graceful, but to limit his actions to the positions of a fencer: so it is with the Church; she is become unnatural by the very means taken, and taken properly, at the beginning, to make her act becomingly. Thus prophecy breaks out amongst illiterate zealots in Normandy, Champagne, Alsace, Dauphiné, Norway, Wurtemburg, and Scotland, producing no benefit to the Catholic Church, but exciting the sneers of some, and the terror of others; and visions are common in convents wherein the Blessed Virgin is seen interceding and protecting, to the wonderful edification of the sisters, and the profit of the spiritual directors, the Catholic Church all the while remaining just where it was before.*

He must be a fanatic indeed who, after the experience of 1800 years of men's conduct in

* When two English Roman Catholic gentlemen, who are very zealous for the submission of their countrymen to the Bishop of Rome, were travelling on the continent last year (1844), they were addressed by a person speaking in prophetic power, and assured that all England should be brought into the true fold, being led by a silken thread. The true fold they interpreted to mean the Romish Church; and the silken thread to designate the Queen.

the Christian Church, and after the experience of 6000 years of their conduct on earth in every possible situation in which they could be placed, shall imagine ever to see Christendom submit to the restored offices ordained by God. Yet these considerations ought not to influence the actions of any who shall be so called; nor will they, if their hearts are filled with desire for God's glory and the benefit of His Church, and the blessing of all creation, combined with that indifference to their own reputation, welfare, and life which is necessary to the accomplishment of the work laid upon them, and which are qualities which still adorn some missionaries, especially those in the Romish Church, and above all the Jesuits. Every one ought to strive to attain perfect holiness, although the nearer he attains to it the more hopeless will appear the object of his pursuit, the more difficult to be reached, and continually more and more receding from his grasp. Still he shall not lose his recompense. In the day when purity shall be all and all, he will be found to have attained a high degree, and great shall be his reward. So shall every one gain ultimately who strives after this,

which God has set before His Church collective, as the object of his hope. But the ignorance of God's ways is so great upon the fundamentals of theology, (as for instance upon the different hope held out to the Jew and that to the Christian, to say nothing of that to the rest of mankind; the nature of the kingdom of God; the procession of the Holy Ghost; the indwelling of the Holy Ghost as a manifested Person, and not merely as an invisible and silent influence; the real nature of hell; the future dispensation, &c. &c. &c.), that long before any persons can exercise apostolic functions, it is necessary that a body of teachers should go forth to explain to men the truth of all these points, without a knowledge of which any apostolic ministry must be perfectly useless, and never could be intelligently received. The Gospel of the Kingdom must be first preached; and no one can act as an apostle until he has preached that gospel: even as Paul could not act as an apostle in Athens until he had there preached the gospel of the resurrection, for people to believe it. It is true that so soon as the Holy Ghost was given on the day of Pentecost, the apostles

did commence to act as apostles, and confer the Holy Ghost; but it was on persons who were already and had been long prepared to receive their ministry: and so it must ever be. An apostolic ministry, even like all the mysteries of the Church, is not for those who do not believe, but for those who do. It is profaneness to administer the Holy Eucharist to those who believe not that they eat in it the flesh of Christ; so it is profaneness, and worse, to think of communicating the gifts of the Holy Ghost to those who believe not in His dwelling as a Person in the faithful, and in the ministry whose office it is to confer His gifts.

The Montanists of old, the Anabaptists after them, and many Protestants since, have made a total confusion between the hope of the Jews and that of the Christians, and, therefore, their doctrines have been rightly condemned in former times. The promise to the Jews is of a throne on this earth, of a metropolitan city at Jerusalem, of an abundant land, producing grapes, honey, corn, &c., and of ruling over all the nations of the earth. If this language were used merely as typical of the blessedness promised to the Christian Church,

no objection could be made to its adoption; and it is only by language expressive of visible things that we can convey ideas, however inadequately, of invisible and spiritual things. But the real, essential, and peculiar hope held out to Christendom is as different from, and superior to, that proposed to the Jews as that of the Jews is superior to that of the heathen. The Jews are to exhibit the perfection of humanity without the Holy Ghost; but the Christians are to exhibit humanity dwelt in by the Holy Ghost as His permanent residence. The Jews shall receive the reward of their faith by receiving that which was promised to them. The promise to them never was to become the bride of the Lamb, as is promised to the Christian Church. If any individual Jew will embrace the Christian hope, he, like a heathen, must, utterly and entirely and for ever, renounce all other. Jerusalem shall, indeed, be the metropolitan city of the earth: to its obedient inhabitants there shall be no death, but to the disobedient instant destruction shall follow the commission of every transgression, however minute, even the picking of a stick on the Sabbath day: all nations shall serve them and

bow down to them, and they shall serve themselves of all nations; and all who will not come yearly to worship at Jerusalem shall receive no blessing. (Zachariah, xiv.) It is needless to quote more passages of the same description from Holy Writ; all shall be fulfilled to the very letter, for it is the word of God, not one jot or tittle of which shall fail. (Mark, xiii. 31.)

These things, however, are not to take place until after the course of the Gentile dispensation has run; until after the day of judgment and of condemnation and destruction has come upon all Christian churches and monarchies; until after the resurrection of those who have died in the Lord (1 Thess. iv. 14.), and the translation of the living saints to meet them; until after the Lord has appeared in glory to all who love and are looking for his appearance (2 Tim. iv. 8.); until after the material surface of that portion of the earth which constitutes Christendom shall have been broken up from Etna to Hecla, and one great volcano or hell formed, "the lake of fire and brimstone,"—Apoc. xx. 10.; where "the smoke of their torment ascendeth up for ever and ever,"—*Id.* xiv. 11.; as was foretold by Isaiah,

xxxiv. 8—10.; and by our Lord in Matt. xxv. 41., and by Jude. These things must all first take place, and then shall the Lord appear to the Jews on Mount Olivet. ("Et stabunt pedes ejus in die illâ super Montem Olivarum." Zach. xiv. 4. "Hic Jesus qui assumptus est à vobis in cœlum sic veniet quemadmodum vidistis eum euntem in cœlum. Tunc reversi sunt Hierosolymam à monte qui vocatur Oliveti." Acts, i. 11.); and they shall look on Him whom they have pierced; and mourn, and weep, and wail, and lament that the door is for ever shut, by which they might have been admitted into the higher calling and glory of the Christian Church.

It is not possible to speak of the little which is revealed concerning the future glory of the Christian Church, except in the language which has been employed in Holy Scripture, to describe the blessedness of the Jewish nation; and consequently little can be said which would not lead to error, as it has done in former ages; and it is at all events liable to misconstruction. The dreams of Origen, St. Augustine, and others, are not worthy of attention, save as to show how a certain class of imaginative

Christian minds has ever been drawn to contemplate, and to labour to fathom, the nature of the blessedness which shall be enjoyed in the age to come: but all such attempts have ended in expressions of loose and flowery mysticism, without any definiteness and precision, or else in merging the future beatitude in enjoyments adapted only to the flesh. Theological writers have been as wild as the poets and the painters; and not more accuracy can be found in the former than in the works of Michael Angelo, Dante, and Milton. It is clear that they who lived before the incarnation of the Son of God, although assisted by all the light of the prophets and types of the law, had no accurate idea of the nature of the Christian dispensation; and hence it follows that we must have notions as inadequate of the nature of that dispensation, which is to succeed to this, as they had of the one that now is. The total mistakes into which the most enlightened Jews fell respecting the Christian dispensation renders it more than probable that any conceptions which we can form of the state succeeding this are equally removed from the truth. Not only Nicodemus,

a ruler and teacher, and Paul, celebrated as a learned person in the traditions of the fathers, but the simple Virgin Mary, full of grace and faith, could only ponder on, and lay up in her heart for meditation, the things she saw and heard, but could not understand (Luke, ii. 19.); and the whole college of apostles, which enjoyed the personal teaching and companionship of our Lord during the entire course of His ministry, was equally astonished and confounded at the way in which that ministry was brought to a close: and a still stronger instance of dulness was that of Peter, who, although selected for the double honour of opening first the door to the Gentiles, to receive that salvation which had hitherto been offered exclusively to the Jews, and so using both his keys, was so totally incapable of understanding his vocation, that it required a special vision to himself to enable him to comprehend it. (Acts, x.)

Thus in these days some of the men who have paid most attention to religious subjects are probably they who are the farthest from being prepared to receive any of the preliminary steps which may be taken towards the in-

troduction of Christ's coming: and it is scarcely possible that a systematic theologian, who is built up in the formularies of his sect, be it Romish, Greek, Anglican, or Diaconal, can be prepared for any movement which is Catholic, and does not give his party a triumph over its rivals. Yet it is evident, that if St. Paul were to rise from the dead and appear once more in Christendom, he could not put himself under any of the ecclesiastical rulers who now bear sway. He who would not give place for an hour to Peter, or to any one who seemed to be a pillar, would scarcely place himself under the successor of Peter, and acknowledge the successors of Peter to be greater than Apostles, as the Pope of Rome declares that Linus, after Peter's death, was greater than St. John, who was still living. Neither could he range himself under the authority of a lay king in Russia, Berlin, or England: and equally impossible would it be for him to become a schismatic, and join the railers at Bishops and at ecclesiastical authority.

The more the subject is examined in all its bearings, the more evident do two points appear: first, that without the restoration of the

ancient ordinances of the Church, none of the evils which are now generally felt can be remedied; and, secondly, that every consideration increases the improbability of such a result coming to pass. On the other side, there is the plain promise of God, set forth in many scriptures of the prophets, and in historical types, that such a restoration shall take place; and the time of the restoration is also indicated by two particulars: first, when from every consideration which the reasoning of men can suggest, such deliverance seems to be impossible; and, secondly, that the set time to favour the Church is that when her sons take pleasure in her stones, and remember the very dust thereof. "Tu exurgens misereberis Sion, quia tempus miserendi ejus, quia venit tempus. Quoniam placuerunt servis tuis lapides ejus, et terra ejus miserebuntur." Psal. cii. 13, &c. At the present moment there is an attempt to recur to the ancient usages of the Church, albeit they be but dust and rubbish; yet still hallowed dust and sacred rubbish, affording a melancholy pleasure to those who contemplate them. Such is the character of the Oxford movement in England, — the publication of

such works as "The Ideal of the Church;" "Symboliques des Couleurs," and the work on the Cathedral of Bourges, by the Jesuits Martin and Cahier, in France; the longing for a return to episcopal government in Prussia, &c. &c. The end of the prophecies would be partially fulfilled, however, for the present, if a body of persons should be raised up merely as teachers of these long-forgotten truths concerning the Kingdom, and who should do no more than seal their testimony with their blood, and close the dispensation, as it began, with martyrdom. A vision may be vouchsafed to certain in these days, or a model might be raised up, as a pattern was shown to Moses according to which he was to work, in order to show these witnesses, more clearly than words could inculcate, the true form and fashion of the kingdom, and thereby enable them to be efficient teachers of it to others. But this declaration of the Kingdom would not be setting up of the Kingdom, yet the teaching of it must precede it; and vain, indeed, would an attempt be to establish the Kingdom in the midst of a people who had not been instructed in its method, rules, and

government; as unwise as was the conduct of Moses, who attempted to deliver the Israelites before they were willing to follow his guidance, and which error he was made to expiate by a sojourn of forty years in a heathen land, that he might learn common sense for the time to come.

It seems, therefore, to follow, that the perfect setting up of the Kingdom, that is, of the rule, guidance, and direction of the Lord Jesus Christ, cannot take place until He Himself appear; and that the previous declaration or preaching of the Kingdom shall only produce, as its immediate result, the manifestation of the determination made by men of all classes, rulers in the state or kings, and rulers in the Church or bishops, and self-originated rulers from the people, political and ecclesiastical demagogues and heresiarchs, not to have this man to rule over them, according to the prophecy contained in the second Psalm.

Once more it must be insisted upon, that when a practice is discovered to be defective, the only way of remedying it is by a recurrence to first principles. If physicians find that their labours are not successful, it is

vain for them to refer to the writings of their predecessors for justification of their deeds. It is equally vain for men now, in the universal complaint of the inefficiency of that machinery called the Church to effect any good for men, to be turning back to the fathers who led the way in departure from sound principles, instead of to the principles themselves. It is unimportant who was the first, or what length he proceeded on the wrong track; "nunquam licuit, nunquam licet, nunquam licebit," to hold as sacred any book but the Hebrew writings given by the Jewish Church, and the Greek books given by the Christian. The duty of each pope and bishop was "depositum custodi — quod tibi creditum est, non quod à te inventum;" and the addition of the Latin fables called the Apocrypha by the council of Trent, was an outrageous imposition upon the Romish people by their clergy. "Nunquam licuit, nunquam licet, nunquam licebit," to teach men to pray to those to whom the Apostles never prayed, nor to seek as mediators those to whom the Apostles, in their writings, never directed men to seek. "Nunquam licuit, nunquam licet,

nunquam licebit," to take from the laity the right which the Apostles gave them of choosing their deacons. "Nunquam licuit, nunquam licet, nunquam licebit," for bishops to acknowledge any layman, and still less any woman, as head of the Church, or suffer their interference in the remotest degree, directly or indirectly, with any right, ceremony, or appointment of persons to office, as is done by the protestant bishops of England and Germany, and by the presbyterians in Scotland and Switzerland. "Nunquam licuit, nunquam licet, nunquam licebit," for bishops to seek by force to inculcate truth, or to repress error; still less to set the civil power to enforce the payment of any pecuniary sum for any purposes whatever, tithes, stipends, repairs of buildings, &c. "Nunquam licuit, nunquam licet, nunquam licebit," to make vows of celibacy a condition for ordination to the priesthood; for no such condition was enjoined or practised by the apostles. Moreover the argument of the Apostle Paul is more conclusive than any text, because the interpretation of the latter may be cavilled at; but the reason assigned admits of no doubt: and he says that if the clergy are not sufficiently

skilled to govern their own houses, to rule their own wives and children, and show that they know how to bring them up, it is utterly impossible for them to know how to rule the Church of God. *Δει ουν τον επισκοπον ανεπιλημπτον ειναι, μιας γυναικος ανδρα — του ιδιου οικου καλως προισταμενον — τεκνα εχοντα εν υποταγη μετα πασης σεμνοτητος· ει δε τις του ιδιου οικου προστηναι ουκ οιδε πως εκκλησιας Θεου επιμελησεται*; "It is necessary then that a bishop be blameless, the husband of one wife, ruling well his own family, having his children in subjection with all gravity; for if any one does not know how to rule his own family, how can he take care of the Church of God?" 1 Tim. iii. 2—5. Whence the judgment of God plainly is, that wherever there is a body of clergy who have no families to govern, there is a body thereby eminently incapacitated from guiding the Church of God; albeit it might be wise and merciful in a bishop not to ordain any missionary or evangelist for heathen lands who had a wife and family to care for. "Nunquam licuit, nunquam licet, nunquam licebit," for priests, or bishops, or apostles, to presume to absolve subjects from their

allegiance to temporal rulers. "Nunquam licuit, nunquam licet, nunquam licebit," to grant permission to contract incestuous marriages, uncles with nieces, brothers-in-law with sisters-in-law, &c., as has been done in Spain, France, Italy, and Austria. "Nunquam licuit, nunquam licet, nunquam licebit," to write upon any place except upon the cross of Christ, "hic est plena remissio peccatorum à culpâ et à pœnâ," which popes have ordered to be inscribed on the shrine of the negro Virgin Mary at Einsiedeln, and many other places, through which fraud 150,000 pilgrims annually resort there and leave gifts, to increase the revenues of Rome.

The loss of principles is manifested equally on all sides, and as much by those who are contending for what is right as by those who are maintaining error. In disputing about the amount of honour which is to be paid to the Blessed Virgin and to the saints, reference is made by each party to certain writers in the early Church, and their opinions are held to be decisive on the question. But the real truth of the matter lies in this, namely, that the unity of the mediatorship is as fundamental a

doctrine of the Christian Church as the unity of the Godhead: "there is one God and one Mediator between God and man, the man Christ Jesus." (1 Tim. ii. 5.) εις γαρ Θεος, εις και μεσιτης Θεου και ανθρωπων, ανθρωπος Χριστος Ιησους. Unus enim Deus, unus et mediator Dei et hominum, homo Christus Iesus. To multiply gods and to multiply mediators is equally to become idolaters. Whoever prays to more gods than one, and He the Father of the Lord Jesus Christ, His only begotten Son, is an idolater; and whosoever seeks for any intercessor and mediator in heaven, save the Lord Jesus Christ, is an idolater. It signifies nothing under what semblance this practice was introduced; by what names authorised; by what pious men practised; the act is idolatrous, and he who performs it an idolater.

It is easily conceivable that men lifted up to admiration by contemplating the faith and the purity of the Blessed Virgin may express themselves in impassioned language in their sermons or writings, which they would not make use of in cooler moments. This is the case with eloquent men upon all subjects, and is pardonable, nay, even worthy of admiration.

But it is altogether another question when this hyperbolical language of an Eastern orator is brought into the schools and made the thesis of formal doctrine. Strictly weighed, the expressions may be false, as figures and expressions in rhetorical writings frequently are, although in their place rather beauties than blemishes. Thus the writings of many ancient fathers, such as Tertullian and Augustine, and, above all, the Greek fathers, which are brought forward as evidences, prove nothing, even if the evidence were good, the authority conclusive, and the practice justifiable on other grounds.

The notion that the ghosts of certain dead men are in heaven interceding for men, whilst their bones, nails, and hair are upon the earth performing miracles, is as grotesquely absurd as any folly of Buddhism. When the heretics of old discussed the question as to when the soul was united to the body, the orthodox properly replied that generation was of persons, not of parts; so resurrection is of persons, and not of parts; and if it could be proved that a bone of St. Francis, or the blood of St. Januarius, were upon

earth, it would be proof positive that neither St. Francis nor St. Januarius were in heaven.

But the absurdities which wicked priests* have inculcated, oftentimes as a means of reaping pecuniary advantage, do not militate against giving due veneration to the memory of the Blessed Virgin, and of martyrs and confessors who have set glorious examples of faith, which all should emulate and strive to follow. The Blessed Virgin is a typical person. It has been observed already that all the celebrated persons under the law were typical of our Lord. The Blessed Virgin is not indeed a type of the Lord, but she is a type of His Body, the Church: hence much that is true of her personally is true also of the Church, and consequently much of the language which is applicable to the one is applicable to the other also. For example, in the Apocalypse, the woman that brought forth the man child, who is to rule

* A great stir has just been making in the Rhenish provinces by a pretended coat of the Lord, to see which extensive pilgrimages have been urged by the Romish clergy. One faithful priest, however, has written to the Bishop Arnoldi a letter, which appeared in a Nuremberg paper, reminding him that Christ left His Spirit to His Church, and His coat to His executioners.

the nations, can be in the letter none other than her bringing forth the man Jesus of Nazareth, who is the only King of Kings and Lord of Lords, whilst the Church has yet to produce that election or body of persons who shall be one with the Lord in His judgment on Christendom, the assessors with Him on His throne, and the breakers to pieces of the nations. But when the Church is prefigured as the Bride of the Lamb, the language applicable to her as such, is not applicable to the Blessed Virgin, and hence the error of calling her the rose of Sharon, the lily of the valley, &c. &c., and applying to her all the impassioned language of the Canticles. Thus the Romanists do not understand the truth which they declare concerning the *Regina Cœli.* The pure virgin towards whom all eyes ought now to be directed is she who is clothed with the sun, has a crown of twelve stars, and the moon under her feet; not she who died of old in Judea. Turning their eyes from the future to the past, from the celestial to the earthly, they have sunk with their poets, painters, architects, and divines to the mere adoration of a woman,

whom they have deified as their fathers did Juno of old.

The worship which modern Romanists pay to the Blessed Virgin is not more an act of idolatry to her individually than a sign of the fundamental error which pervades that sect, which is to substitute reverence towards the Church for reverence towards God, although it be true that God is nowhere else to be met with. The highest merit proposed to any one is to be obedient to the Church, to love the Church, to serve the Church, *i. e.* the clergy. They quibble about the kind of adoration to be given to the Virgin, about the kind of obedience, but still the result is the same. Throughout Italy for one prayer that is offered to God there are one thousand offered to the Virgin. The labours of Romanists are specially devoted to her at the present moment. Conversions are attributed to her; miracles ascribed to her statues are multiplied; and it is undeniable that such take place and men believe them, because they are not wrought by God. Where the eyes and heart are turned away from the true object of worship, namely God *alone*, through the alone intercession, merits, and mediation

of His Son, the more intense the feeling of devotion, the more easily will the power of the devil prevail, and he will work miracles, and show wonders and signs to deceive. With such wonders and signs Roman Catholic countries are now filled, mingled doubtless with some manifestation of the power of God, for where there is much false money there must be some true: visions and dreams innumerable in convents, and every possible variety of supernatural spiritual working, confirming Romanists in their illusions, and driving Protestants farther away from them.

But a still greater improbability of the accomplishment of God's will by persons being called up to exercise now the apostolic ministry, arises from the recollection that they must be raised out of the common mass of sunken, degraded, schismatic Christendom, God's controversy with which is that in every institution established by Him, the men placed in it have failed to fulfil the duties of their station. Bishops have gone beyond their proper spheres, and taken upon themselves to rule the Church universal; have introduced doctrines and rites in God's name, which He never commanded,

and have been merciless persecutors of their brethren. Kings have loved war, rapine, and bloodshed; have oppressed all below them, and ruled for themselves, and not for the benefit of those over whom they were set as His vicegerents. Nobles have imitated the faults of the kings, or wasted their time in frivolity; and all have alike cast off the fear of God, and the people every where are beginning to imagine that the institutions of God, such as monarchy, primogeniture, episcopacy, marriage, tithes, &c. &c., have been the cause of their misery. Experience of mankind therefore justifies the supposition that men called now to fill the office of apostleship would fail in that duty as completely as those called to fill the offices of bishop and king have failed in theirs. It is not probable that any other body to be raised up in these last days would, as a body, conduct themselves better: individuals may, but as a body they will not; because bodies never have done so, though individuals may. As a body "mankind may be defined as a species which does not grow wise by experience. Individuals may improve; the species, never." — *Palgrave*, 87.

The temptations with which they would be assailed would be partly such as are common to all heads, and partly such as would be peculiar to themselves. They might be tempted to fancy themselves of a superior degree of priesthood, and thus making schism in that unity would fail in all: they might be seduced into imagining that they could introduce practices not known to the Catholic Church, and thus fall into the snare which has already taken the Bishop of Rome: they might be deceived into the supposition that they were to re-act over again the part which was sustained by those called to exercise the same office at the commencement of the dispensation, unmindful that it is only the more humble service of the Baptist that is required at their hands: being deluded by the sound of the word ruler, they might be tempted to imagine that they could exercise rule over ecclesiastical persons, who were also civil princes, or that the rule of the Church of Christ was similar to that of a kingdom of this world, or of an army, acting again the part of lords over God's heritage instead of being truly the servants of all: they may sit down in indolent supineness, and

occupy themselves with speculations, and theories of rites and ceremonies and ordinances, instead of obeying the first command of going into all the world and teaching men to observe the things which Christ had commanded them to practise in all ages, and in doing which alone He ever promised to be with them, even to the end of the age, and which they have never yet observed: they might flinch from the undertaking of so mighty a work as that which would lay before them, and, measuring their own capacities with the greatness of the object, might refuse to go forward unless endowed with the miraculous powers of those by whom Christianity was first planted. By some of all these temptations, and by many more which it is easy to imagine, they might fail; but partly by one means, and partly by other, all Europe shall yet know the purpose of God, whether to receive it or reject it; whether for men's reception into or banishment from His presence.*

* It has been well said by a public journal, "If there is one great and master failing of our age, it is the idea which lies at the bottom of so much speculation, and of still more practice, that it is possible to put things on such

Yet if a body cannot be found who will fulfil the high destinies to which they shall have been called, at least it is to be hoped

a footing and in such a train as to secure, very considerably at least, against the reach of accidents. We are to have a system to prevent poverty; official establishments arranged so ingeniously as to prevent the possibility of idleness; *boards that cannot help doing their business, and that well;* charitable institutions which of themselves, by the mere force of their rules and regulations, will go straight to their legitimate ends for ages; schemes of education which, with the aid of school-rooms of given dimensions and other statutable material, cannot possibly fail to infuse a certain quantity of learning, morals, and religion in a certain quantity of youthful individuals; brick and mortar churches; 'cast iron parsons;' paper parochial systems, — all of them machines so ingeniously constructed as to run for at least a hundred years, and scarcely require so much as cleaning, oiling, or timing for all that period.

"The delusion is as private as it is public — as domestic as it is institutional. The landlord has his leases drawn up by a good lawyer, and gives a body of judicious instructions to an active steward. The estate being thus fairly set going, off he goes, and doubts not that all will be well in his absence. If it does, however — if there do not arise cases demanding individual attention, to be treated with special remedies, within three months of the machine being set in motion — then man is a very different being, and this world a very different place, than we were ever taught in our youth, or ever since experienced. There is no royal road to happiness — no exemption whatever from continual oversight and kindness — no mechanical means for suspending the calamities of society, or the charities

that some individuals who have been taught these truths, which all Christendom is feeling after, if happily it may find them, shall be faithful to that which has been imparted to them, and proclaim it from one end of Europe to another. The end of this their faithful energy shall be diverse as it respects themselves, and as it respects all others; for themselves they have nothing to anticipate but opposition by scorn, and derision of all, not excepting some of like knowledge with themselves, who shall be content to hide their talent in a napkin, and nursed in calvinistic fatalism, which they miscall faith in God's purpose, delude themselves with the idea that they can have faith in things which they will not stir one finger to carry forward. If such measure of success should attend their preaching as to excite the serious attention of any body of rulers in church or state, they may have to seal their testimony with their blood, and be the complement of that glorious company of martyrs, of which Stephen was the first. But as no fruit can be produced

of the heart. Man is still linked to man ; and no patent of this inventive age will ever supply the place of that sacred tie."

unless the seed do die, so as assuredly as the seed dies, with equal certainty shall a plentiful harvest arise; and the whole Church, living and dead, shall be blessed, for Jesus will come, and all His saints with Him; and they that are alive and remain, who have believed the testimony and rejoiced in the same, out of any sect, Greek, Roman, Anglican, and Diaconal, shall be changed, and caught up to meet Him in the air and so be ever with Him.

Let, then, every one know the end of that which he endures; let him count the cost, and not take his hand from the plough, to which he shall once have set it. Let not his faith depend upon any thing that he sees, and that accompanies his labours; let him know that he has but one only duty, which is to proclaim, as with a trumpet, the truth he knows, by every means within his reach: by preaching, if pulpits are open to him, by the press, if they are not, by conversation with all into whose society he is thrown, in season and out of season; for woe be unto him if he do not preach the glad tidings of the Kingdom, which men may refuse, but which notwithstanding shall assuredly be set up.

The principles which have been inculcated in the foregoing observations are Catholic, and might be useful to all Christians, although not in an equal degree. Nevertheless, there are many who would derive rather harm than good from meditation on such subjects. The self-sufficient people, under the name of the "religious world," in England, are superficial and disputatious. They have made themselves masters of nothing, and keep up a continual railing at every person in every sect who knows more than they do. They become bewildered in subjects beyond their comprehension; they feel alarmed lest they should have their religious opinions undermined unawares, betraying involuntarily that they have no depth: they think there is a design of inducing them to abandon something, which they imagine to be necessary to their salvation; their fears and their prejudices are sanctified by their piety, and their religion becomes truly endangered by the ruffling which their temper receives, and the uncharitable thoughts and words to which they are excited. On this account it would not be permissible to use the press as a vehicle for conveying reli-

gious truth, if the Church were not in such a state of total ruin and confusion, that all acting upon strictly correct principles is impossible. No flock should be addressed by any but by its own particular pastor; no diocese but by its own particular diocesan; and it would be as wrong for a minister of the Catholic Church to address the people of a particular congregation or diocese, as it is for an officer on the staff to speak to the privates of a regiment. Bishops are the persons whom the subjects here brought forward chiefly concern, and after them the priests and other clergy. Yet so completely is God's method of dealing with His Church, that is, with Christendom, Catholic, — so little does He deal with or act upon one part alone, that even if the clergy were all to receive and act upon these principles, they would fail in the object of their hopes, unless the laity were equally well prepared with themselves to assert their own true standing and dignity, and determined to suffer no clerical interference with the things which belong to themselves alone.

For some time past, indeed, the kings have almost entirely thrown off the interference of

the clergy in secular matters; but husbands, fathers, and masters have not followed the wise example which sovereigns have set them. "Omnibus hoc vitium est sacerdotibus," namely, to interfere and meddle with the details of kingdoms and families, some in one way, and some in another. The evangelical schismatic is ever wheedling himself into domestic intimacies, and the activity of Romanists in this matter, through the instrumentality of the confessional, is too well known to the members of that sect, and may be learned by all other who will be at the trouble of investigating the subject. The clerical polemists of the present day mutually forbear to attack each other upon this point, nay, they are rather united in upholding the evil. The Oxford Tract writers speak of "the right of the Church to denounce a flagrantly unjust war." (*Ward's Ideal of a Church*, p. 48. *et seq.*) They speak of the Church as an abstraction; they do not unite it with government as an abstraction, but with the concrete, governors. "Governors, they say, are men of wild passions." (*Newman's Sermons, quoted by Ward.*) Which of course the Church is not. But the clergy are, as

much as kings or any governors; yet their argument, or rather inference, is, that kings and nobles are of an inferior mould to the clergy; and this error, or, more properly, spiritual arrogance, is inculcated by insinuation rather than by honest and straightforward charge, by speaking of the clergy as an abstraction called the Church, and of laymen as men. With regard to the sentence above quoted, ecclesiastics have no right to express an opinion as to whether a war is unjust or not, because they are totally incompetent to form one. It is the king's business to determine that, and he alone is competent to do so. The clergy at Oxford can know nothing of the matter but what they derive from the garbled and intentionally perverted statements of venal journalists, who are purchased to write for the interest of particular factions in the state. The clergy must be forced by laymen to keep themselves within the precincts of the Church; if laymen have need of their counsels, let them seek it there*, but let them not

* The exhortation by the Church of England to come to confession is in the following words: "Because it is requisite that no man should come to the Holy Com-

suffer any of the clergy to enter their houses as priests, or meddle with the details of political or of domestic life. They must not be listened to when pretending to determine on the justice or policy of a war, or on the punishing or rewarding of particular children in a family. As bishops receive strength from the imposition of apostles' hands to fulfil their independent duties, so do laymen, kings, fa-

munion but with a full trust in God's mercy, with a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me or to some other discreet and learned minister of God's word and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." Absolution from sin can only be given by a priest, who is God's mouth for that end. The applicant must therefore go to God in His house for it, not to a man in a man's house. Similar errors prevail concerning prayers in different places. A man for himself, as an insulated individual, should pray in his own closet with the door shut; but for the wants which are common to all his house, with his family assembled. In the Church, however, his prayers are not for individual nor for peculiarly family blessings, but for those promised to the whole body of Christ, the Church as one; of which he partakes as one of its members, but which he only receives in common with it.

thers, husbands, and masters, receive the imposition of bishops' hands, to be confirmed or strengthened in that measure of the Holy Ghost which is necessary for them to exercise their independent duties; and as no apostle may interfere in the private administration of the affairs of a church, neither may the pastor of a parish flock interfere in the private administration of the affairs of a family.*

* The whole system of the ecclesiastical order in Christendom has been similar to that of the heathen priests; and the blanks in the following extract may be filled up by the title of any order of clergy, Druidical, Greek, Roman, Anglican, Lutheran, &c.

"The orders of ——— who were the appointed functionaries of the altar were by no means content to occupy themselves in their sacred office. They seemed to value this chiefly because it introduced them to the emoluments, honours, and influence, of secular life; and they, in fact, engrossed to themselves the extreme exercise of those employments which are now understood as comprised in the three learned professions, religion, law and physic. To these they added that of schoolmasters, and taught all that could be learned in Britain of history, poetry, and science.

"Whilst so much centered in, or emanated from, them, they were esteemed almost as gods as well as priests ———; their power was complete ——. There was a sort of hierarchy in their orders, some only of which were sacerdotal ———. Their persons were held

Whilst the clergy on the one hand have assumed, and, on the other hand, had assigned

inviolable, and they were exempt from every secular care and duty. Their whole order was subjected to one supreme head, ———, elected by and from their number ———. In many respects indeed the ——— system appears similar to that which followed. Not a few of its votaries lived a monastic life, united in fraternities ——. Others of them, though priests, preferred political power and honour. These often formed the most distinguished persons in the courts of the ——— monarchs, and in the families of the noblest chieftains. Others, again, became absolute hermits, and retired to solitary dwellings.

"It seems that the ——— in general fixed a steady eye on this world's goods, and were a most open-handed community when money was to be received ———. They were landed proprietors to a great extent; for it was easy to possess themselves of estates by merely wielding the terrors of their superstition. Of certain parts of ——— they had entire possession, and they owned various inland territories as well.

"The ——— acted on the plan of teaching publicly only their most absurd doctrines, as being most fitted for vulgar use; these spiritual guides of the people having their esoteric tenets. They were stupid (? wise) enough to think that follies and abominations of their own inventions were better adapted to the weakness of common minds than the one or two great and obvious truths of natural religion.

"The secret doctrines of the ——— were indeed worth all their public ones; and, in fact, superseded and contradicted them. They held in private the belief in one God, and in the distinct essence and immutability of the

to them a position beyond their due, they have declined to claim, to the full extent, their pecuniary rights from the laity. They are entitled to receive the tenth of the income of every layman, which the latter do greatly err in withholding. This institution is as old as that of the observance of the seventh day, and long anterior to the law given by Moses; the seventh portion of time, and the tenth portion of revenue being due from every man to God. The clergy proved very early that they did not really trust to the promise of Christ to be with them even in the direction of the Church to the end of the age, by their not trust-

soul. Their outward and popular worship of various ——— were therefore nothing more than expedients invented to reach and to hold in check the minds of the multitude. So they agreed in practice with other heathen authorities." Strabo says, lib. i., "It is not possible to bring the common herd of mankind to virtue and religion by the pure and simple dictates of reason: it is necessary to call in the aid of superstition, which must be nourished by fables and pretexts of various kinds. With this view, therefore, were the fables of ancient theology invented, to awaken terror in the minds of the ignorant multitude."

Hence lives of saints and tales of purgatory; and it is hard to say whether the above portrait resembles most a Druidical, Greek, or a Romish priest.

ing to Him to provide for them by moving the hearts of the laity continually to give to them the tenth of their incomes, but began to amass lands and houses, until they became possessed of immense property independent of the laity. The most important result of this step is commonly overlooked, namely, the open, palpable, and irrefragable proof which it affords of their disbelief of Christ's promise to be with them; a proof also that their pretended faith in that promise is merely a pretext to cast the blame upon God, as the author of all the cruelties, and wickedness, and injustice practised by Popes and Councils in former ages, which they dare not now openly defend in the face of the common sense of mankind. The Protestant attacks on "idle monks," under the notion of monastic institutions being prejudicial to agriculture and the poor, are totally unfounded; for no lands were so well cultivated as those of the religious corporations, and the poor are nowhere so well provided for as they are by the regular orders. The real faults of the system are that thereby the clergy are recognised as a body in the state; that their dependence for support on the laity was cut off,

and hence the laity have ceased to look on them as the only channels by which spiritual blessings can be received. The action is reciprocal. The clergy support themselves in temporal things from their own independent resources, lands, rents, &c., and the laity support themselves in spiritual things from their own independent resources, private books, meditations, &c. In the same way poor rates, administered by Poor Law Commissioners, are not the means which God ordained for the support of the needy, and therefore they produce no blessing. There must be no degrees in the Church, but community of every thing. No exclusive seats, lined with velvet cushions, from which the poor are banished, and no place found for them; there must be no colossal fortunes in the midst of starving millions. The problem which has baffled the skill of every statesman in England for half a century, and is now puzzling those of France and Belgium, would be solved in the Church where there would be community of temporal as well as of spiritual blessings. But community of goods does not mean the right of every man to put his hand into the pocket of his neighbour, and

sessed of power, authority, wealth, &c., *en masse;* and therefore the sins of the father are visited on the children; the fathers have eaten the sour grapes, and the teeth of the children are set on an edge. It is not intended to maintain that there have been no individual bishops, kings, and nobles who have done their duty, but it is intended to maintain that bishops have corrupted the Church by suffering errors of doctrine to creep in, and superstitious additions to be made to rites, so that the whole as it is seen, not as it is in theory, is an abomination; that kings have oppressed their subjects and neglected their welfare; that nobles and men in authority have not cared for the interests of those dependent on them. It is a vain and futile attempt that has been made by the modern Anglicans to define the period when the Church was pure, and from which it began to be corrupt. Corruptions "originate just as a path is made in a field. The first person who crosses the grass treads it down. The mass of elastic verdure immediately rises up again; nevertheless some of the more tender stalks and slender blades are bruised and crushed, and continue prostrate on the ground;

yet so slight is the impression made upon the herbage that the clearest eyesight can hardly discover the harm. After the first passenger other people follow, and within a little while marks of their footsteps begin to be perceived: nobody noticed the first footsteps. At what period they became visible nobody can recollect; but now, there the footsteps are, the grass has changed its colour, the depressions are distinct, and they direct other wayfarers to follow the same line.

"Not long afterwards, bits and patches of the soil, where very recently the grass was only flattened and trodden down, are now worn quite bare. You see the naked earth; the roots of the grass are dried; the grass is killed; it springs up no more; and thus the bare places gradually and gradually extend, till the brown devours the intervening green; the bareworn places join one another, all the grass between them is destroyed, the continuous path is formed.

"But the path does not continue single. One passenger treads upon the bounding grass to suit his convenience, another wantonly, a third for want of thought; more footsteps more bare places. Tracks enlarge the path on

either side, and these means of transit invite so many passengers that they break down the hedges for their further accommodation, without waiting to ask the owner's leave. The trespass has received the sanction of usage, and the law, however unwittingly, is compelled to pronounce the judgment that a public right of way has been acquired, which can never more be denied or closed."

"Mutato nomine de te fabula narratur" may be said to almost every rite, ceremony, and practice as now performed in the Christian Church.

The usurpation of the clergy over laymen arises partly from the superstition which is sure to exist in all minds for things relating to a spiritual, that is an invisible, world, when such minds have been wholly engrossed by material things, and not exercised and conversant with unseen realities. But it is the duty and privilege of every Christian to be spiritual, one as much as another. The Holy Ghost is given in baptism to all alike: the additional gifts conferred subsequently for the administration of a particular office, be it that of preacher, or of pastor, or of bishop and

ruler, are entirely confined to that office, and make the recipient not more spiritual than he was before. The clergy are not, nor ought to be, more spiritual than the laity. The various actings of the Holy Ghost in the Church took place at Corinth amongst all the members indiscriminately, that is, not more amongst the elders and deacons, the clergy, than amongst the other brethren. If laymen have a false estimate of the clergy, the reviving of the ancient ordinances would only increase superstition, and divert it from one order of clergy to another. It has been already remarked, that every fresh development of God's goodness, and ways to man, is given not to annihilate, but to add to something which had been previously communicated; as, for example, the revelation of a plurality of persons in the Godhead was not to do away or interfere with the prior revelation of the unity of God, and therefore the rulers of the Church did wisely draw up that formulary of sound orthodoxy, commonly called the Athanasian Creed. If this fact be not sufficiently obvious in the mere enunciation, it will be clearly seen by tracing up the history

of man. The first duties which the children of Adam had to perform were those of obedience to their parents. When families multiplied, and kings and chiefs of many families arose, a new relationship was formed, but it did not interfere with that which had subsisted before it. So, when men were taught a more perfect way of worshipping God, which is the same thing as establishing a Church, no functionaries in that Church could be of higher authority than those who had subsisted before they were in being. The duty of children to parents, and of subjects to kings, is greater than that of laymen to clergy, and hence there can be no security for any throne where kings do not punish ecclesiastics who presume to meddle between them and their subjects; and, above all, who presume to teach subjects to cast off their allegiance to kings as a religious duty to God. "Nunquam licet, nunquam licuit, nunquam licebit," for the bishop of Rome, or for apostles, to tell subjects that they were absolved from their allegiance; and this doctrine, often promulgated by the bishops of Rome, was at all times resisted by the English, by the Scotch, by

the Venetians, and others, although it was tamely submitted to in a variety of other instances.

This error necessarily flowed from the clergy recognizing civil distinctions in the Church. They ought not to acknowledge any distinction in the Church, save between those who conduct the worship, and those who assist and partake in the same; they should know no distinctions, whether made by temporal rank, by wealth, or by any other means. Kings, nobles, husbands, fathers, masters, servants, beggars, and women of corresponding degrees of relationship, come into the Church to worship, or to receive lessons in the abstract, the application of which, in each of their own particular cases, rests upon their own several responsibilities. The mistake on this subject, which is universal, is outwardly proclaimed to the world by ecclesiastics wearing out of the Church a dress different from that of the laity. In the Church, the clergy should wear appropriate vestments, corresponding to the duties which they have to perform; but out of the Church they are simple citizens, and, having no peculiar duties, should have no pe-

culiar habiliments. Neither ought kings to be permitted to enter the Church in what is called "state;" that is, with dress and attendants appropriate to their civil dignity; nor should they, nor, *à fortiori*, any other laymen, have seats provided for them different from those of other worshippers. If laymen force their secular distinctions into the Church, they cannot wonder that the clergy bring their ecclesiastical distinctions into civil society, and so produce confusion,—a thing often spoken of in the Old Testament as peculiarly hateful to God, under the figures of ploughing with the ox and the ass, and the gendering of animals of divers kinds.

It is not only necessary that all Christians understand their several duties according to their several classes of laymen, and as distinguished between laymen and clergy, but that the clergy understand theirs also. The revival of the ministries in the universal Church would not be for the interference with the present duties of bishops, but for enabling bishops to do something which they are trying to do, and which they have hitherto been unable to perform. Bishops are *de facto*, although

not *de jure*, the joint heads of the Catholic Church; that is, each is head *de jure* as well as *de facto* of his own church; whilst of the whole as One there is no head at all. On the reviving of the ancient ordinances they would be tempted into two opposite errors: the one that of fearing to seek for guidance to the ministers of the Universal Church, lest they should thereby be descending from their present dignity; and the other, that of idolatrously yielding up their places to those whom they suppose would be over them: one error from pride, the other from humility. The way of deliverance from both these mistakes is to know and understand their true place, which is, that of perfect independence of each other; and to be fully persuaded in their own minds, that they alone are responsible, and must give account for every soul in their diocese, for all the clergy under them, and for all their flocks: they must understand that no minister of the Universal Church can relieve them of that responsibility, share or take it from them, nor supply their places if they abandon them.

Bishops are of a class peculiar to itself. It is they alone who try all who desire to exer-

cise the apostolic office, and admit or reject them. Και τῳ αγγελῳ της Εφεσινης εκκλησιας γραψον, τα δε λεγει ὁ κρατων τους ἑπτα αστερας εν τῃ δεξιᾳ αὐτου, οιδα τα εργα σου και τον κοπον σου, και την ὑπομονην σου, και ὁτι ου δυνῃ βαστασαι κακους, και επειρασω τους φασκοντας ειναι αποστολους και ουκ εισι, και εὑρες αυτους ψευδεις, &c. "Angelo Ephesi Ecclesiæ scribe, hæc dicit qui tenet septem stellas in dexterâ suâ, tentasti eos qui se dicunt apostolos esse, et non sunt, et invenisti eos mendaces." (Apoc. ii. 11.). On which ground the Bishops of England do rightly reject the apostolic pretensions of the Pope of Rome. They alone represent, in their own persons, the Lord Jesus Christ: no apostle does this, nor any other minister whatever. It has been already observed that the ministers of the Universal Church are typified by the Cherubim, sometimes with two faces, signifying apostleship and prophecy, according as the apostle Paul declares the Church to be builded upon the foundation of apostles and prophets, without mentioning any other ministers; and sometimes with four faces, typifying the four ministers, as set forth by that same apostle in

another place. But the office and ministry of Bishop is typified by the Seraphim. (Isaiah, vi.) Hence when Cherubim and Seraphim are mentioned as continually crying to God in the Catholic song, commencing with *Te Deum laudamus*, it signifies the whole Church headed up in the ministers of the universal, and in the ministers of each particular church, diocese, flock, and congregation. To bishops it peculiarly belongs to perform the solemn rites of the Church, administer the Sacraments, offer intercession as Aaron, and not Moses, did of old. They alone, and not apostles, are wedded to their churches by the act of consecration, as a man is wedded to his wife. Although therefore they are not ministers of the Universal Church, and have not so extended a jurisdiction, yet they are of a higher rank in another sense, as performing higher and more spiritual functions. The leading on of every individual in the paths of holiness belongs to them, and not to ministers of the Universal Church; the cultivation of all the gifts of the Spirit; and every thing which raises individuals in the scale of being, and carries each soul on to perfection. It is not apostles who are

addressed in the Book of the Revelations as responsible for the condition of the churches, but Bishops or Angels; for all personal religion is under them, fostered by them, or suffered to die out by them; the ministers of the Universal Church having to deal less with the inward life than with the outward machinery by which the whole is united as one body. Ministers of the Universal Church can never perform the duties of bishops, and as certainly bishops cannot perform the duties of ministers of the Universal Church; just as a general cannot fulfil the duties of a colonel, nor a colonel those of a general: and it is probable that ministers of the Universal Church would not perform any of the ordinary services in the Church, even as a general would not discharge any regimental duties; and as Moses did not perform any of the services of the Tabernacle, but left them to Aaron, and the priests and Levites. "Nunquam licet, nunquam licuit, nunquam licebit" for a bishop to have jurisdiction out of his own diocese. Nevertheless, during the ages which have passed, it is not to be doubted that many have faithfully discharged the duties rendered necessary by the

pressure of temporary circumstances; and they are not to be censured by us, whatever judgment they may receive from God, if with honest intention, though erroneously, they have put forth their hands to uphold the tottering ark. They are, at all events, not amenable at the bar of the present generation, nor does it become the living to sit in judgment on their predecessors. Happy will it be for any in these days to reap the advantage which may accrue from the example of their conduct both in what is to be imitated, and what is to be avoided, resting assured that it can never be the duty of any now living to tread in the footprints of those who are gone, inasmuch as we live in times, the character of which is wholly different, and we can only be fitted rightly to perform our duty by drinking into the spirit, not by trying servilely to copy the example, of others who can never have been in the circumstances in which the last generation of this dispensation is placed.

Our blessed Lord informed the apostles that the nature of the rule which He commissioned them to bear in His Church was entirely different from that which secular rulers bore

in civil affairs. More than once had the disciples struggled for superiority one over the other, and at length our Lord "called them to him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them: *but it shall not be so among you:* but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to give his life a ransom for many. Ὁ δε Ιησους προσκαλεσαμενος αυτους ειπεν· οιδατε, ὁτι οἱ αρχοντες των εθνων κατακυριευουσιν αυτων, και οἱ μεγαλοι κατεξουσιαζουσιν αυτων. ουχ ούτως δε εσται εν ὑμιν· αλλ' ὁς εαν θελη εν ὑμιν μεγας γενεσθαι, εστω ὑμιν διακονος· και ὁς εαν θελῃ εν ὑμιν ειναι πρωτος, εστω ὑμιν δουλος. ὡσπερ ὁ υἱος του ανθρωπου ουκ ηλθε διακονηθηναι, αλλα διακονησαι, και δουναι την ψυχην αὐτου λυτρον αντι πολλων. "Scitis quia principes gentium dominantur eorum, et qui majores sunt potestatem exercent in eos. Non ita erit inter vos: sed quicumque voluerit inter vos major fieri, sit vester minister; et qui voluerit inter vos primus esse, erit vester servus. Sicut

filius hominis non venit ministrari, sed ministrare et dare animam suam redemptionem pro multis." Matt. xx. 25. "Nunquam licuit, nunquam licet, nunquam licebit," for any apostle, pope, or bishop, to exercise authority in the church as kings exercise it in the state. So far then as the rule in the Church resembles the rule which has been exercised by emperors and kings, in so far is it opposed to that which our Lord established. Now the dominion which has been exercised in the Church from the days of Constantine down to this hour has been identical in kind with that enforced by the emperors and kings: it has been a dominion by bodily pain and suffering, deprivation of temporal goods, inflictions of imprisonment and death of the most horrible kinds. It is therefore beyond all question that Christ, in this respect, has not been with the Bishops in the carrying on of this government, and that they have been acting so far contrary to His declared and recorded will and authority.

The apostle taught that "the head of every man is Christ, and the head of Christ is God."

Θελω δε ὑμας ειδεναι, ὁτι παντος ανδρος ἡ κεφαλη ὁ Χριστος εστι· κεφαλη δε γυναικος ὁ ανηρ· κεφαλη δε Χριστου ὁ Θεος. "Volo autem vos scire quod omnis viri caput, Christus est; caput autem mulieris, vir: caput vero Christi, Deus." 1 Cor. i., xi. 3. This truth has served as a pretext for all the schismatic fancies which men have taken in these latter times, and so far the passage of Scripture has been exaggerated and abused. But in the mouths of the Romish clergy, the doctrine contained in it has no place at all: according to them the head of every man is the priest: no matter whether he be king, husband, father, or master, in all these relationships the clergy have meddled, lorded over them, and asserted their power, right, and authority to interfere. In all these relationships there is no superior to those filling them but Christ; that is, there is no one intervening between them: and on this account these are called headships. No one is over the king but Christ; and to Christ he must go directly, and not to a priest. No one is over a husband, a father, a master in all things relating to his duties toward his wife, chil-

dren, and dependents but Christ*: no priest is competent to teach any of the details of these obligations, and all kingdoms and families have been guided ill, wherever the clergy have interfered in and superintended them.

Whilst it is asserted that kings do not hold their authority of the Church, and that no one is over them but Christ, it is more accurate to say that no one is over them but God, because this is the expression in the Holy Scriptures, and because it is more strictly according to truth, although it is only in and through Christ that any creature can draw nigh to God. The kingdom of the Lord Jesus Christ is not come; we hope and pray for it to come: He has not appeared as King. Kings therefore since the Incarnation are not in a

* King James admirably states this argument in his letter to Queen Elizabeth, on behalf of his mother, whom she was about to murder. "What law of God can permit that justice shall strike upon them whom He has appointed supreme dispensers of the same under Him, whom He hath called gods, and therefore subjected to the censure of none on earth, whose anointing by God cannot be defiled by man unrevenged by the Author thereof! They being supreme and immediate lieutenants of God in heaven cannot therefore be judged by their equals on earth!!"

different position from that in which they were before that event. As individual Christian men they are so far in a better situation that they partake in common with others of the blessings contained in the Church, and amongst these is a purer and more perfect knowledge of God's will, and therefore they are better instructed in their duties, and they receive the Holy Ghost that they may be enabled to fulfil them. But still as kings, there is not the same difference between Christian and Jewish Kings, as there is between the Christian and Jewish priesthood. One great occasion of the errors which have pervaded the Romish and Greek Churches alike is their having forestalled the time of the triumph and rule of the Church, forgetting that during the whole of this dispensation it is a suffering and not a triumphant body; trampled on by all, and ruling over none. It has been quaintly said, that "all that the Pope has taught is right, but that he erred in chronology and geography; for One shall be both king and priest on a throne, but it is not until the next dispensation, and the seat of the throne is not Rome but Jerusalem." The error has been in

showing a priest upon an earthly throne, possessing lands, secular titles, power, &c. The best men in the church at the beginning, "full of the Holy Ghost and wisdom" (Acts, vi. 3.), were selected to superintend the temporal affairs of the people, and subsequently umpires in dispute, or judges, were chosen, εξουθενημενους (1 Cor. vi. 7.), whence it may be gathered that looking at the Catholic Church as One, kings are its deacons with their judges &c. under them, and that in the age to come this is the post that they will occupy when the Church and the Kingdom of the Lord are manifestly united in One.

The clergy, that is, they who are set apart to conduct the worship, are also the instructors of the ignorant in the mysteries of the Christian religion. But men do not continue under tutors and governors all their lives. The apostle Paul makes it a matter of reproach to the Hebrews converted in his days, that they had yet need of being taught the first principles of the doctrines of Christ. The epistle was written to the people, and not to the bishops and rulers. He complains that he desired to explain to them the whole mystery

of the Melchizedek priesthood, which is the priesthood of the present Christian dispensation, and superior to the Aaronic, which was that of the last Jewish dispensation, but that they were not sufficiently instructed for him to do so. Περι ου πολυς ημιν ο λογος και δυσερμηνευτος λεγειν, επει νωθροι γεγονατε ταις ακοαις. και γαρ οφειλοντες ειναι διδασκαλοι δια τον χρονον: from the time that you have been learning you ought now to be fit to be teachers: (written to all the members of the church, and not only to the clergy): Παλιν χρειαν εχετε του διδασκειν υμας τινα τα στοιχεια της αρχης των λογιων του Θεου. και γεγονατε χρειαν εχοντες γαλακτος, και ου στερεας τροφης. πας γαρ ο μετεχων γαλακτος απειρος λογου δικαιοσυνης· νηπιος γαρ εστι. τελειων δε εστιν η στερεα τροφη, των δια την εξιν τα αισθητηρια γεγυμνασμενα εχοντων προς διακρισιν καλου τε και κακου: for when, for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful, or hath no experience in the word of righteousness:

for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use or habit, have their senses exercised to discern both good and evil. v. 11, &c. Here the laity are distinctly censured for being in a condition to require teaching instead of being fit to be teachers.

Reference has already been made to the fact that when men are educated as physicians, or lawyers, or in any other profession, there is a period after which they are supposed to have become as wise as their teachers; and a physician does not recur to him through whom he has been originally taught, nor a lawyer go back to his special pleader, but each uses the stock of knowledge he has already acquired, and adapts it for his own particular use as occasion demands. It never was heard of in any other department of life that one class of the community should presume to have a perpetual and abiding right to more wisdom than the rest, so that men should never be out of leading-strings all the days of their lives.

Every layman who has left the order of catechumens and come into that of the faithful is bound to be as well versed in all the mys-

teries of the Christian faith as any of the clergy; besides this, he ought to have a more intimate and more practical knowledge of their application than they; for it is the duty of the teacher in the Church to dwell upon general topics applicable alike to all, and to leave to each to apply to his own particular case that which is given out in common, rather than to run into minutiæ which none but they who have to carry out principles into practice can possibly understand.

On this account doubtless it is that the different writers of the New Testament do not address the various parts of it to the bishops and elders, but to the people at large, which it were manifestly absurd to do if the people could not understand what was written until the clergy explained it to them: and as each one of the faithful is bound to know the whole mystery of God, and his own measure of duty proceeding therefrom, so is he bound to protect his own place and responsibilities from all attacks that shall be made upon it, and also all other persons committed to his charge, from any of the clergy themselves who should dare to invade it.

The duties and responsibilities of kings, husbands, fathers, and masters, are towards their subjects, wives, children, and dependents, and they must defend those under them because such are committed to them by God to be so defended from all unrighteousness, violence, fraud, and wrong.

Thus if the clergy shall attempt, under pretext of religion, to rob, pillage, and defraud the people, it is the duty of the sovereign power to interfere and protect its subjects from all such attempts, and if needs be to punish the aggressors. It is, for example, the duty of the King of England to protect, as much as possible, the people of India from being persuaded by their priests to throw themselves under the wheels of the car of Juggernaut, and widows from burning themselves; and, in like manner, to protect the deathbeds of weak-minded people from those who tell them they can procure pardon for their sins from God by giving to the clergy the lands which the heirs of the dying man would otherwise possess. The king, as well as all other Christian men, is bound to know that

nothing can procure pardon for sin but the blood of Jesus Christ. It appears that of old certain persons had been teaching the Galatians that something else besides the blood of Jesus Christ could "redeem their sins:" they were probably authorised teachers, that is, clergy; for the Apostle nowhere objects to them as persons who wanted legal authority: he does not write to the bishop to silence them by his power, but he writes to the people to reject their doctrine, and declares such preachers to be cursed, and all who received their teaching. In this instance then the people are positively and undeniably called upon to judge the clergy, and not to put themselves under them. It is not a legitimate answer to this statement to say that such views would destroy all obedience and all exercise of authority in the Church: this doctrine may be doubtless abused, but we have now to deal with the opposite error, namely, that in no case, and at no time, and under no circumstances are the laity ever to form and pronounce a judgment contrary to that of their legitimate teachers, which is the doctrine of authority and obedience that has been perverted by the

clergy of Rome, from at least the days of Constantine to the present moment, even though it be granted that the opposite has been abused by Protestants ever since the days of Henry VIII.

The majority of Romish bishops in Ireland have united in publishing to all men, that a "dying sinner, in the most sincere moments — the time of his last sickness — can redeem his sins by the bequest of landed property for any religious or charitable purpose in their communion." * Now St. Paul has said that if

* PROTEST OF THE HIERARCHY AND CLERGY OF IRELAND.

"We, the undersigned archbishops, bishops, and priests of the Roman Catholic Church in Ireland, having studied, with attention, the provisions of the Act of Charitable Bequests, take the earliest opportunity which the unavoidable delay of consultation allowed us to declare our conviction that the measure is fraught with the worst consequences to religion, and, if carried into operation, will finally lead to the subjugation of the Roman Catholic Church in Ireland to the temporal power.

"Instead of a concession, it is a new penal law of the old leaven, forbidding *the dying sinner*, in the most sincere moments—the time of his last sickness—*to redeem his sins by the bequest of a single acre of landed property for any religious or charitable purpose in our communion.*

he or an angel from heaven came preaching any such doctrine, let him be accursed. It

"It enacts that Roman Catholics, perhaps bishops, should they be found to consent, shall be the persons to carry out the spirit, indeed the letter, of a penal clause in the late Act of Catholic Emancipation, which excluded the religious orders throughout Great Britain from the benefits of that Act, and against which the secular clergy, in a petition to Parliament, solemnly protested.

"It provides for the nomination by the Crown of five persons professing the Roman Catholic religion. They may be laymen who have neither practical religion nor faith to recommend them, and whose province shall be to judge of matters vitally connected with our doctrine and discipline. If bishops, they will be called on, in the exercise of their functions as commissioners, to interfere and pronounce in spiritual matters belonging to the jurisdiction of other bishops, which is a flagrant violation of the canons of our Church. In cases within their own especial jurisdiction they will have to decide, not in virtue of the inherent powers of their holy order, but by the licence and authority of the Crown, which would be a virtual surrender of their sacred office and jurisdiction to the authority of the State.

"We beg leave, therefore, most firmly, but most respectfully, to protest against a board so constructed, whether lay or ecclesiastical. If it is to be composed of laymen of State nomination, we must view it as a step towards the introduction of faithless and interested politicians to tamper with the independence of our Church, for the purpose of forwarding the anti-Catholic views of men in power, and of promoting their own personal

was by preaching this false doctrine that the clergy amassed the immense wealth they had in former times. The Romish clergy in

interests. If the board is to be composed of bishops, similarly appointed, we must regard the novel project of selecting ministerial favourites from the hierarchy as most calculated at once to create divisions in our body, to the well-being of which union and harmony are so essential; and to weaken, and finally destroy, the confidence of our faithful people, who, having expressed so much feverish anxiety at the mention of their clergy being pensioned, cannot fail of being alarmed at seeing them accept of places and patronage under the Crown.

"For these and other reasons, which could not be crowded into a short form of declaration, we protest against the Act of Charitable Bequests, and declare our determination to oppose it by all legal and constitutional means in our power.

† JOHN M'HALE, Archbishop of Tuam.
† P. M'NICHOLAS, Bishop of Achonry.
† JAMES KEETING, Bishop of Ferns.
† PATRICK M'GETTIGAN, Bishop of Raphoe.
† CORNELIUS EGAN, Bishop of Kerry.
† E. FRENCH, Bishop of Kilmacduagh and Kilfenora.
† WILLIAM HIGGINS, Bishop of Ardagh.
† JOHN CANTWELL, Bishop of Meath.
† GEORGE J. P. BROWN, Bishop of Elphin.
† THOMAS COHEN, Bishop of Clonfert.
† N. FORAN, Bishop of Waterford and Lismore.
† THOMAS FEENY, Bishop of Kilalla.
† C. M'NALLY, Bishop of Clogher.
L. O'DONNELL, V. G. of the Diocese of Galway."

Ireland are driving at the same point still. They pretend that they do not desire the support of the State, but are willing to depend on the charity of their flocks. This is a mere subterfuge in order to entice the Dissenters to unite with them so far in their attacks on the Established Church. They are, however, striving to get the laws altered to allow them to hold lands, whereby they would be independent of their flock; whilst, to keep possession of, and to use this land, they must have the support of the civil power: they wish to use the civil power for their own profit, and yet not permit the civil power to exercise any jurisdiction over them. The support of the clergy should be from tithes alone; the state ought not to recognise such a body in it as the clergy: the clergy should not recognise secular rank in the Church, nor should the state recognise ecclesiastical rank within itself.

The successors of the Apostles had no authority to teach any thing but that which St. Paul taught: yet the bishops of Rome have inculcated the very opposite. The only commission which it was possible for them to have was *quod tibi traditum non quod à te inventum*,—that

which was delivered by the Apostles, not which was originated by themselves: they had no authority to teach any other doctrine, and they who have done so are cursed by the Apostle. It is very true that the pope, and the other Romish bishops who presided at the sectarian council of Trent, to which none were summoned but those of the Romish faction, did curse all who follow the doctrine of St. Paul respecting the means of redeeming souls from sin: but that rejoinder will not avail; a condemned party is not allowed to recriminate. Let that pope, however, and those bishops, stand or fall to their own master; no one is judged for the sin of another. Unhappily these Irish bishops have just put forth the same false doctrine, and every lay Romanist is bound to resist them. Protestants need not be at any trouble on that point, for they will not be the sufferers; but every lay king and every lay Romanist ought to defend himself and the persons and properties of others who are dependent upon them. The king is bound to declare null and void every bequest or gift to priests made on deathbeds, when surrounded by clergy who work on their fears

in those moments of alarm, disease, and excitement, to cajole them out of their property on any such pretence. Honourably-minded men would rather suffer wrong than take advantage of such moments for their own benefit; but none are so reckless as they who do mean and cruel actions under the pretext of serving God and benefiting the Church.

The fundamental principle of revealed religion is vicarious sacrifice, vicarious atonement; that is, the substitution of an innocent victim in the place of the guilty, whose death is imputed to the offerer, and the innocence of the victim to the sinner. This is the truth, to show forth which the sacrifice of beasts was appointed by God to the patriarchs and to the Jewish nation, and which has been imitated by most of the heathens. All these sacrifices typified and prefigured the Lord Jesus Christ as the Lamb of God, which taketh away the sin of the world — the only truly innocent sacrifice for the sins of men; and consequently every priest who, directly or indirectly, modifies or adds to this one simple fact and truth invalidates and subverts not only the basis of Christianity, but the basis of all revealed re-

ligion. Human merit, the possibility of man doing something towards atonement for his sins, is indeed a natural idea in the mind of man, and must be the religion of untaught men, and therefore properly called "natural religion;" and "an acre to a priest," and "a cock to Esculapius," are both the doctrine of men to whom the foundation and first element of all revealed religion is wanting.

So far as the early Reformers contended against this false doctrine of the Romish priests they conferred an infinite blessing upon Christendom. But Protestants are greatly mistaken in supposing that they are the principal revivers of the truth taught by St. Paul in opposition to the contrary error taught by the popes of Rome. Many men in the Church of Rome contended for the truth long before, and as warmly as Luther, but without his coarseness; and it is, indeed, the turning-point of all vital religion, in every sect, Protestant as well as Roman, without the holding of which, clearly, no soul, whether Popish or Protestant, can be saved.

Whilst the form that this error of natural religion takes amongst Romanists is in the

giving of lands to the clergy, in order to redeem and atone for their sins, natural religion is just as prevalent amongst Protestants, although in a form less precise. Protestant bishops talk of good works having the same effect as that which the Romish bishops speak of as being produced by acres of land from dying men; and this is a cause of perpetual contention amongst them under the doctrines of free grace and of human merit. The ground on which the evangelical clergy have justified themselves ever since the days of Whitfield to this hour, is, that all the bishops and the rest of the clergy were more or less teaching the unevangelical doctrines of human merit. The existence of the evangelical sect has been the witness that the Protestant clergy of the Church of England were agreed in doctrine on that point with the clergy of the Church of Rome; and the clergy of the Church of Geneva, and all Switzerland, have gone even farther still, and not allowed any place in man's salvation to the Atonement of the Lord Jesus Christ. No church has expressed the question so correctly as the Church of England in her articles; and the other Protestant sects, in the

fierceness of their zeal against the Romish error, have run into the opposite extreme of wicked licentiousness. The real spiritual election of God is out of every nation, kindred, people, name, and tongue — out of every sect alike; and the true spiritual child of God in each who loves and is in heart devoted to the Lord Jesus Christ shrinks involuntarily, and as instinctively as a chaste virgin from pollution, from the idea of owing his salvation, directly or indirectly, in whole or in part, to any thing but to the gratuitous mercy and unpurchaseable love of the Lord Jesus Christ. Such, and such only, are the saved.

> "But, oh, what strife, what bickering, and debate,
> The tidings of unpurchas'd heaven create."

This is not a question between Church and Church, but between man and man. The man is a higher thing than the Church, and cannot be bounded by it. The doctrines on paper and in books cannot contain the spirit which is above paper and books. That which passes between the soul and God is known only to that soul and to God. Doctrines inculcated by others may be helps or hindrances, but they

cannot really destroy or create. It is a total misconception of the whole state of religion in men to suppose, as speeches at the Reformation Society declare, that Romanism and Protestantism are expressions for the doctrines of human merit on one side, and free grace and Antinomianism on the other.

In all religious, and in many moral subjects, there are apparent contradictions, several of which are admirably stated by Lord Bacon. Thus, the accurate foreknowledge by the Creator of that which His creature will do, and yet the responsibility of the rational creature for his actions — the unity of God with plurality of persons—Jesus Christ very God of very God, yet Jesus Christ put to death — the pardon of man a free gift of God, yet dependent on the will of man to accept it — the duty of obedience to human authority, with responsibility not to act contrary to God's commandments, &c. In such and similar cases, wisdom would suggest the necessity of caution, quietness, and abstinence from heat and excitement of every kind in deliberation, with coolness and patience in conduct. But men have ever taken one side vehemently, and opposed the

other vehemently: some have espoused the doctrine of free will to set aside the foreknowledge and purposes and decrees of God; some have taken hold of the decrees and foreknowledge of God, to make men mere machines; some have asserted the rights of priests and kings to obedience, without permitting to subjects an opinion on the matter, as the clergy of Rome and the Emperor of Russia do to this day; and some have maintained the rights of man, and of private judgment in religion, to justify all disobedience to ecclesiastical and regal authority.

It has been pointed out how divine truth takes the form, expression, and model of the mind through which it passes; that the form is different in one of the seed royal from that which it assumes in a simple herdsman; that the style of the educated physician St. Luke is superior to that of the illiterate publican St. Matthew; and the language of St. Paul, the learned disciple of the great Jewish doctor Gamaliel, to that of the uninstructed fisherman St. Peter: that divine, like natural light, is deflected in different degrees according to the clearness and density of the

medium through which it is transmitted; that men may resist and oppose the Holy Spirit both in themselves and in others; that the voice of the Holy Ghost, speaking in prophets, is deflected in a similar manner: from all which facts it follows, that truth may be perverted to any extent by men in any ministry in the Church; and consequently, if every individual is to be a responsible and accountable agent, each must have within himself the power, right, and faculty of judging on the propriety of every thing stated to him, which he must receive or reject at his peril. Without this power and right, the doctrine of the responsibility of man, and of a judgment according to works, is as much an idle dream of the schoolmen amongst the Romanists, as the doctrine of authority in the Church is amongst Protestants. This principle may be illustrated from civil affairs. Every one is held by the law responsible for knowing whether a warrant issued against him is legal or not; and he is justified in disobeying that which is not legal, and the constable is punishable for executing it, and the magistrate for having issued it. No doubt these are extreme

cases; but the doctrine of the Papists, concerning the authority of the clergy, which they mask under the abstract term, "the authority of the Church," unless taken in connection with the duty of every man to judge of the thing declared, is as false as is the doctrine of Protestants respecting the responsibility of man without taking in also the necessity of authority in the Church.

The limits to these several extremes were set by God in Christendom in the appointing alike to Apostles, Bishops, and Kings, councils by the aid of which they might gather up and collect all the light which the whole body contained, so that the heads were only *foci*, into which were gathered all the rays reflected from every part of the ecclesiastical and regal sphere. To the carrying into practice of the several things necessary to be done by civil and ecclesiastical rulers, two very different powers were to be exercised, commonly expressed by the temporal and spiritual sword; which two swords, however, have been identical, although they ought to have been as different as spirit is from matter. Disobedience to the law declared by the King

was to be punished by deprivation of liberty, goods, or life: disobedience to the law declared by the rulers of the Church was to be followed by no such thing. The power of God, resident in the Church, was to go forth in striking the liar dead, as in the case of Ananias; in delivering to the power of the devil, as in the case of the incestuous man at Corinth; in inflicting blindness, as in the case of Elymas: but nowhere, and in no instance, and on no occasion, was brute force to be employed, for it was not the Church of the rulers, but God's Church, in which they were not the vicegerents, as Kings are in the state, but simply the administrators. In a body of clergy rightly acting, Christ would have been seen to be with them even to the end of the age. The decrees given forth by the rulers of the Church would have been preceded by ample instruction to the minds of the faithful, spoken from preachers filled with love, faith, and consciousness of the blessings they were communicating; and would have been received by a people full of faith in the rulers being the persons authorised by God to pronounce the thing to be observed, their judg-

ment also being in response with the opinions, doctrines, and meaning given. No man's liberty would have been infringed; each would have been free to receive or reject the thing propounded, and on his own responsibility would have accepted or refused the blessing, and abidden the consequences. Ecclesiastical obedience is the obedience of faith, not of terror, arising from a thorough conviction that through certain men holding certain offices the will of God is declared, however mixed with human error, and that no knowledge of that will is rightly obtained from any other quarter. There would have been no room in the Church for the disputes which have rent it into a thousand shreds; differences of opinion would have arisen, and would have been sifted, the good adopted and the bad condemned, without any violation of brotherly love; for no one would have thought of pronouncing judgment upon another, whilst the lawful authority would have passed sentence on the subject of difference.

But when civil immunities and privileges were to be gained or lost, — when corporal punishment was to be suffered or inflicted, —

when worldly honours were to be conceded or refused,—when the rulers were not such as God had instituted, but were substitutes risen up to do the best which in the altered circumstances they could, no power of God could be exhibited, and tyranny, cruelty, and oppression exercised by the clergy have been a miserable simulating and mockery of the true and terrible power which should have been used.

Theory and practice are not necessarily accordant. Man is God's creature, created in His image, and the noblest work of His hands: he has within him that which no forms can bind, although they may direct. It is to have a low and mean idea of the real dignity of man to judge him according to any formulary. The character which, out of Romish books, can be logically proved to exist, and a Christian in the Roman Church, are very different beings. According to the theory, a Romanist is one who is devoid of moral responsibility, and of the ordinary faculties of man. He is one who tastes bread and wine in his mouth, but who denies the evidence of his senses, and declares he tastes neither the one nor the

other: who has no need of knowing any thing concerning God, or his duties to man; who is only to go through certain observances, and do whatsoever the clergy shall tell him, such as giving lands to them to atone for his sins, &c., in order to be sure of going into a place of torment for a great many years, and finally of going into heaven: who is to break his oath of allegiance to his king, or any other engagement, no matter how solemn, if the clergy pronounce that the good of the Church requires it: who is to lie, prevaricate, deceive, betray upon all occasions, when the priest tells him he ought so to do: to prefer filth to cleanliness, as a proof of humility and imitation of Christ (see the Life of La Sœur Marthe): who is to sacrifice every affection of the heart; desert wife, children, and all others; in short, to be a mere tool, without heart, head, conscience or truth, in the hands of a priest, to be used as to the priest shall seem good. He is to be ignorant of the Holy Scriptures, which were given by God for his learning. He is to swear that he believes books which he never

read, and things of which he never heard; deny the most irrefragable conclusions of his reason; violate the dictates of his conscience; have neither morals nor religion but such as shall be told him are such; submit blindly, unhesitatingly, and joyfully to the talismanic words, *Roma locuta est, causa finita est*, and believe that whatever the Roman bishop alone, or the Roman bishop with the consent of a council, has decreed, is the infallible dictum of God, unalloyed by any mixture of error from having passed through the minds and passions of men, however ignorant and vicious, and that the priest who speaks to him knows all that such bishops have so decided. Such is Christian perfection, according to the model of Rome: such is the highest point to which the education of the Romish clergy can lead a child of God: such is the *beau-idéal* of a finished member of the Church, extolled in Rome under the name of *ceca fede*,— *cæca fides*.

Such beings have been produced by the Romish clergy in all ages: but they are become rare in Great Britain and Germany in modern times. Still, however, the Romish clergy do, by their whole system of education,

endeavour to make such now, crushing both the mind and spirit of all the youth entrusted to their guidance, and young men brought up by them are never so enlarged as others. Yet thousands of laymen, and even of clergy, are to be met with in the Church of Rome who believe that they eat the flesh and drink the blood of the Son of God in the blessed Eucharist, without doing violence to the evidence of their senses; who delight in meditating on the ways of God in all past as well as in future times; who, whilst following with fidelity the rites ordained by the Church, look upon them only as guides towards Him who is to be found within and above them all; who love and serve their king, and will fulfil their duty to him, and to all other men, in spite of all that priests can say to prevent them; who hate falsehood and prevarication as a thing of Satan and not of God; and who love cleanliness and purity, as more agreeable to their heavenly Master, than filth and bodily defilement.

Let it not be supposed that the above notions of Romish priests are exclusively appropriate to them. Some modern Protestants, in their weak and ignorant zeal for the restora-

tion of ecclesiastical discipline, have contended and taught with all the authority with which they were invested, that laymen could not know the first principles of religious truth unless their clerical superiors declared it to them; for example, that no layman was competent to pronounce with certainty upon any article of the common Christian faith contained in the Apostles', Nicene, or Athanasian Creeds, until his ecclesiastical superior had informed him that it was true.

Happy are they, however, who have been born in the church of Rome, for in no other can all truth be found. In no other can they devote themselves so well, according to whatever the peculiarity of their talent and disposition may be, to the service of God. In no other can their charities be so well directed, and so profitably employed for man. In no other is it a matter of credit rather than of censure that the life of God is actually manifested in them. In no other can they find worship so spiritual, so elevating, so worthy of the great object of adoration to all creation.

But it by no means follows that it is wise for any one who was not born in it to submit

to the things which many bishops exact upon uniting with them. No Christian man, who believes that he has been rightly baptized, can consent to have that holy sacrament repeated. No faithful son of the Church of England can endure to have his spiritual mother stigmatized, and join in denouncing her as incompetent to administer the sacrament of the holy Eucharist. They who have been born in the Church of Rome will easily learn, when they are well instructed, how to steer themselves amidst all the chicaneries and duplicities of many of the clergy, in a way which they who enter it from the Church of England never can do.

Protestantism being a mere system of negations, and having nothing positive in it that is good but what it has derived from Romanism, seems to be strong whilst attacking the abuses introduced into Christianity by the Roman clergy, because it presents no assailable points on its own side. It has nothing to attack, for no one can attack a nonentity: its faults are faults of omission, whilst the faults of its rival are those of commission. Romanism is Christianity defiled: Protestantism is Christianity defaced.

The Oxford movement is an attempt to make Protestantism something; but in the present condition of the Protestant Churches, with laymen presiding over them, and with no better instrumentality than that at present in operation on the earth, Protestants can never become any thing better than they are but by becoming Romanists.

Nevertheless no member of the Church of England can do otherwise than commit a great sin in deserting his spiritual mother and joining the Romanists. Let it be granted that her faults are ever so great — let it be conceded that all life of doctrine and discipline is departed out of her — and that she is tricked out and upheld as a specious semblance only by the power of the secular arm. Still, who is the most pious-hearted and faithful son? He who in an affected love of transcendental perfection flies from the faded form of her who gave him spiritual birth, and nourished him in all wisdom until he became wise enough and strong enough to desert her in her decrepitude haply already showing livid tokens of decay and dissolution, leaves the enfeebled body to be insulted, and joins with those who pro-

fane it; or he, who with fond regret, still hovers over her remains, and clings to all that is visible, and will cling, until she is hurried by the violent hands of her enemies into the place where he shall see her no more?

Still less can a Romanist gain by changing his sect. He has been too long habituated to lean upon others to be able to go alone without guidance. It is better to be in a bad house than none, for a sheep to be tended by cruel shepherds and in a ruinous fold, than exposed to the wolves of the wilderness. He can find no guidance from Protestants; scarcely one amongst them has a principle that can stand in all circumstances; each has his opinion, and one opinion is as good as, and no better than, another. All that he can hear positively is, that the blood of Jesus Christ cleanseth from all sin, a truth of which he ought to be already convinced, and place full reliance on the same. He can find no worship that can elevate his soul, nor any thing but an intellectual process, chilling devotion, and freezing the emotions of his heart into a dry philosophical exercise. He is probably ill instructed in the sacred Scriptures, and accustomed to receive

the fables of Tobit and his dog, and the song of the Three Children, to say nothing of the lives of saints, as of equal value with the words of God Himself, so that he can derive little assistance from them.

The majority of mankind in every church in every land are incapable of guiding themselves, much more so of ruling others. This truth is perverted by tyrants, who think that their subjects are made only to be the subservient tools of their lusts and ambition; and the justness of the assertion is found in the incapacity of their people to help themselves. This truth has been perverted by the clergy, to keep the people in ignorance. The talent for rule is the rarest on the earth. It has been said by one of the ablest of British generals, that many men could fight battles as well as the Duke of Wellington, but no man but he and Napoleon were fit to command armies. Any one who has the genuine spirit of rule in him will be indifferent as to the opinion formed of his directions, from the consciousness that sooner or later those under him must follow as he guides, from pure inability to pursue any other course. They may fret at being

desired to do unpleasant things; their pride may be offended at seeing another precede them; they may be jealous, and exasperated at finding that he whom they have opposed has proved to be right at last; but sooner or later it will be found that, whilst thousands are fit to cultivate the soil, to be soldiers, and to navigate a ship, an Alfred, a Wellington, and a Nelson, are rare gifts to men. That same truth is found in the Church: the immense majority of Christians are unfit to learn more than the mere elements of religion, that is, what relates to their personal salvation and duties; but to study theology as a science containing the knowledge of the nature and attributes of God, His government of the ages to come, and the means by which He is to accomplish it, is as much beyond the power of the mass of Christians, although good and pious men, as it is to read Newton's *Principia*, or La Place's *Méchanique Céleste*.

With respect to the restoration of the ancient ordinances of the Church, there is yet one farther consideration which shows almost beyond a doubt that it cannot be more than partial, namely, that the form of

prayers would be changed, or whose conduct would be altered, whether he believed or denied the proposition. It certainly, therefore, is one of the most surprising phenomena in the Church, that its oldest and largest schism should be on a point which every Christian man feels to be without any practical result to himself or to any other human being. Besides the question of inspiration, before adverted to, another of the consequences of the ignorance of the truth of this matter is that it is rendered impossible that the Church should be restored to her primitive organisation without exciting bitter opposition from many whose hearts are really right towards God, but who have never been taught, as a practical fact, the meaning of the procession of the Holy Ghost from the Lord Jesus Christ, God and Man. Every one believes that it is in the power of a Christian to quench the Holy Spirit, to resist the Holy Spirit, to do despite to the Spirit of Grace, &c. &c. From which passages it is obvious that the Holy Ghost, although very, and eternal, and Almighty God, is capable of being effectually resisted, so that His operations may be impeded,

obstructed, turned aside, and deflected in an indefinite number of ways, as has been before pointed out.

Hence arise the expressions in Scripture of God pleading with man, which perplexes those who only meditate on God as Omnipotent, and on the creature as helpless. But the Omnipotent Creator, having manifested Himself Incarnate in the person of His Son, does ever act towards mankind through man's motives, and through man's nature; and thus it is said that God is able to do this, and unable to do that, because He does never act save as He can influence men to yield themselves voluntarily up to Him, to be used by Him as He desires in effecting any work, whatever it may be, that has to be performed in their day and generation. Hence, also, the necessity of men being instructed in the peculiar duty of the times in which they live, instead of recurring to the days of their ancestors, and bearing witness for truths no longer questioned. It might have been right to bear witness for one department of truth at the time of the first coming of our Lord which it is not needful to insist upon now, since all Christians

believe it — such as the resurrection from the grave of Him who had been openly put to death. No Christian who believes the Scriptures now doubts the resurrection of Jesus Christ. It might have been necessary, at the time of the Reformation, to bear witness for some other department of truth, which is now wholly useless: it may be wise in ordinary life, at one time, to take precaution against fire and want of water, and at another against a deluge. So now, at this time, the truth which is assailed is priesthood and sacraments, in a way wherein they never were assailed before; and all heresies are mutually pardoned by men on condition of their agreeing to join in a common attack on these. See Psalm ii. and lxxxiii.

There is a vague notion entertained respecting the merits and demerits of men who lived in ages past. Men in all periods are alike; Cyprian, Jerome, Augustine, &c. were no better and no worse than the bishops and clergy of these days. They did the best they could in their day and generation, and those now alive do the same. The present generation has its reasoning powers more exercised, by con-

tinual controversy, than our forefathers had; but it has improved in precision of statement and metaphysical analysis at the expense of the feelings of the heart, of glow, animation, and fervour in worship and praise. All are afraid now of being called heretic, as, indeed, every one is certain of being called by some other, let him say what he will, and of having his words garbled, his opinions misrepresented, and his motives impugned.

The Holy Spirit is to a certain degree, and in a certain sense, under the control of man: and as water, however pure from the fountain, may be rendered unfit for use by the uncleanness of the vessel through which it is conveyed, so the Holy Spirit, proceeding from the Lord Jesus Christ in perfect purity, being manifested through man who is impure, the purity of the one requires to be separated from the impurity of the other, before the flock can receive the blessing.

Thus it is seen to be absolutely needful that the ruler in the Church should be the judge of the spirit in all words and works, manifested in the midst of the flock. It appears that the rulers of the Church of Corinth (if

there were any) exercised no control whatever over those through whom were exhibited the marks and proofs of the dwelling of the Spirit of Christ in the Church. Not only have these signs of His dwelling been necessarily suspended now through defect of the machinery by which alone they could be shown, but also in mercy to the world, which would have run after lying spirits and devils; and these, imitating and counterfeiting all that was done by the Holy Spirit, would have been followed by the people, always more easily led by the false than by the true, unless possessed of firm faith in their bishop, as the only person capable of blessing and protecting the flock, by his being the alone discerner of the nature of the spirit which spoke and acted.*

* The following extract states well the question of miracles to be expected in these days, and may serve to correct loose and erroneous notions on the subject: —

"——legends and miracles must be submitted to the same tests, and require the same evidence, as other matters of history; but it is common, nowadays, to think that it is an *à priori* objection to them that they are legends and miracles. This arises from a miracle being usually regarded as a suspension of the laws of nature, whereas one of the greatest English philosophers suggests that what we call a miracle may be the natural effect of some of the

Some fly from God and from His Church because they have no taste for His mysteries,

higher laws of nature, whose circuit is wider, and whose returns, therefore, like those of some of the heavenly bodies, are of a rarer occurrence. — And if these laws have vast circuits, and return at intervals, it is to be expected that, from time to time, in the course of the Church's history, we shall have an age of miracles. Indeed, a power to work miracles is as formally granted to the Church in the Gospel as any other of her powers. That power has never been revoked, although from time to time sin may have suspended the exercise of it. The arbitrary conditions under which modern writers in general would have miracles to be, are, to my idea, extremely profane: for instance, we are told that the purpose of a miracle must be obvious, otherwise the manifestation is useless; again, that it must not be puerile; again, that the end must be a good one. Such canons are as stupid as profaneness usually is. How can we know sufficiently of God's purposes that they should be obvious? It is not the general character of God's purposes to be obvious. They are mostly obscure, to be sought out of them that love and fear Him. Besides, a miracle is not necessarily a manifestation. The miracles of the Conception and Resurrection were both secret; and *a miracle, as well as all other proofs of divine sanction or interference, is not meant to convince where there is no moral preparation of the heart.* Then, to say a miracle must not be puerile is unmeaning; for who is to judge of the puerility? and if the fact of superhuman agency be ascertained, what is to be done then? The agency may have been exerted in what a man chooses to call a puerile way; but such an

saying they are too difficult for them to fathom; whilst others seek mesmerism, som-

agency being proved on credible testimony, the puerility of the manner, end, or occasion, will not subvert the fact. Let a man reverently consider whether the circumstances of some of our blessed Lord's gracious miracles would not be found to militate against his arbitrary canons, if natural good feeling and a happy inconsistency did not lead him to shrink from applying his principles to the Gospel narrative, to which those principles, if sound, should be equally applicable. Men talk at random, and lay down canons without at all seeing where they lead them. But men say that the legend-loving times were times of greedy and facile credulity, and that this accounts for the miracles. *Of course faith in miracles will multiply miracles, for it is faith which works them.* To him that hath shall be given —that is the Gospel rule in all things. *Times of strong faith, therefore, will naturally be times of many miracles.* It is one of the ways in which such faith is rewarded. People say we should be convinced more if a miracle were worked in these unbelieving days. The Christian answer is simple, and of course admits of being sneeringly put. The Church cannot work miracles because of your unbelief. You first tie her hands, and then ask her to work. The Divine influence withdraws in hard-hearted times, and will not manifest itself. It withdraws itself, partly out of chastisement to you, and partly out of mercy, lest, by slighting it, you should incur a still more grievous chastisement. *The demanding of a sign is an infallible proof of a temper unfit to receive a sign. The Jews were bid to look at the past. So are you.* Then men will say, 'But what is the good of a miracle if it cannot be worked when it is wanted, in order to our conviction?'

nambulism, magic, images of saints, &c. &c., as if there were not sufficient mysterious realities to be met with on holy ground.

Nothing but the exhibition in the Church of proofs of the indwelling of the Holy Ghost, by various supernatural acts, can make the

I answer, that *it does not appear that the end of miracles is to convince.* Our Saviour's miracles do not appear to have convinced. The Christian evidences do not convince without a moral temper going beforehand. —Just as the devil was permitted to work miracles then, so as to cloud our Lord's miracles, put an excuse into the mouths of the unbelieving, and be a trial to faith, so might he be permitted, in those later times, to set abroad false legends and lying rumours, the discovery of whose falsehood would be sure to cast a slur upon the truth. There are two kingdoms in the world ever at work to enlarge their borders; and what is done in the kingdom of light is forthwith imitated, in a very fearful way, in the kingdom of darkness. You will seldom find a movement in the Church without a corresponding, yet independent, stir in the world. That stir is sometimes, like the Gibeonites, overruled to do Church work in the end; and sometimes it is allowed to baffle the Church movement, by supplying that want with unwholesome food, which the Church movement was intended to supply with wholesome food. In this way, light and darkness carry on their dreadful struggle; light working after heavenly patterns, and darkness imitating very awfully the workmanship of light." — FABER, *Sights and Thoughts in Foreign Churches*, p. 278.

Church a witness to others. An individual believing a fact, and acting upon that belief, is no evidence to another of that fact, but only of his own belief of the fact. The indwelling of the Holy Ghost in the Church is admitted in theory as a fact, but for fifteen hundred years there has been no evidence of it. If ever the Church shall be again properly organised, "these signs shall follow them that believe:" σημεια δε τοις πιστευσασι ταυτα παρακολουθησει. Matt. xvi. 17.; those believers having been taught to observe the ordinances, rules, and structure of His kingdom, according to what He had taught the Apostles. But without such signs there can be no evidence of the fact of the Holy Ghost dwelling in the Church as the body of Christ, and that His operations are under the direction of him who sits as the Lord, even the bishop, who alone of all other clergy is Christ's vicegerent, and has power to act in the Church in His name.

When it has been said that Christ has not been in the clergy during the last fifteen hundred years, it is to be understood that He has not been in them in the special way declared in the promise that they plead. God,

no doubt, watches over all His works, and specially guides all men who trust in and look to Him for that guidance: this He does to every bishop, king, and man. But the clergy well know that such guidance as is common to all the faithful is not that which is contained in the promise, nor that which they boast of having received; but of a special and peculiar guidance, to be with the clergy in ecclesiastical affairs, such as is not given to civil rulers in civil matters. This question was slightly treated of, when speaking of doctrines, rites, and ceremonies, at pp. 54—58.; and it is well to follow it up further now, when considering the point of rule and government.

The expression of our Lord, in the passages referred to, leads the hearers back to similar promises given to them, through Moses, at the commencement of the Jewish dispensation. The Apostles continually refer to these promises as applicable alike to Jew and Christian, *mutatis mutandis*. For example: in 2 Cor. vi. 16. St. Paul applies to the Corinthians the words spoken in Lev. xxvi. 12. to the Jews, "I will walk among you, and will be your God, and ye shall be my people:"—"Ambulabo inter

vos, et ero Deus vester, vosque eritis populus meus." "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people:"—"Vos enim estis templum Dei vivi, sicut dicit Deus: Quoniam inhabitabo in illis, et inambulabo inter eos, et ero illorum Deus, et ipsi erunt mihi populus." These promises have entirely failed to the Jews, because they did not keep the conditions annexed to them; and they have also failed to the Christians, for the same reason. But the Jews do not err, as the Romanists do, in saying, that because these promises of special indwelling and guidance have failed, therefore they cannot place confidence in any other promise given to them. Without going back into former times to search for the source of failure, at the present moment the cause in both is obvious; with the first, that they neither have nor can get to their Temple, in which alone they had a right to look for the special guidance and direction of the Urim and Thummim on the breast of the High Priest; and with the second, that they have not apostles and prophets through whom alone have they a right

to look for light and judgment in things pertaining to the Catholic Church. The expressions, of God "sitting behind the cherubims," "shining from between the cherubims," &c., is God revealed in apostles and prophets, and the other ministers, conjointly, of the Catholic Church: and without these, the prophecies contained in the Psalms on that subject, and couched in those terms, cannot be fulfilled.

God constituted the Church in a particular way, and gave it certain promises; but it is delusion, almost past credibility, to suppose that, the constitution being abolished, the promises can stand. God promised to lead the Jews into Judea out of Egypt; nevertheless the promise was not fulfilled. God promised to be with the Apostles in going over all the world; but would it have been sound reasoning, to claim the fulfilment, if they had mutilated their limbs, or rendered themselves physically incapable of performing such work? This folly is more observable in Romanists than in others; but it pervades many who are the loudest in blaming it, and who think that they have faith in God's purpose, and expect a fulfilment of promises without taking the steps necessary to that end.

It is only by the Church being constituted according to its original institution that the Lord Jesus Christ can be manifested to have His permanent and abiding residence in her as Ruler by the Holy Spirit, and the Holy Ghost manifested as a distinct and separate Person from the Father and from the Son. The essential distinction between the government of the Church and that of the kingdoms of this world consists in this, namely, that whilst kings are God's deputies, acting by His authority, and responsible to Him, they do, nevertheless, carry on their government in their own name: but bishops, apostles, or the heads of the Church, under whatever name called, are not Christ's deputies — Christ Himself, by His spirit dwelling in the whole, carries on His own government. Christ resides in His Church in a way in which He does not in a secular kingdom: He there, by His spirit, speaks and declares His mind and will, and manifests Himself: He directs, He guides, He speaks: all this He does to faith. He appeals to the senses also: He heals disease; He inflicts punishment; He gives over to the power of devils; He restores; He casts out devils;

He explains mysteries hidden in His written word. But in order to perform all these acts, it is necessary that He have a body, the constitution or construction of which is adequate to that end; just as the spirit of a man could not manifest itself in the form and with the organisation of a quadruped, fowl, or fish, so cannot the spirit of Christ manifest Himself in the organisation of the Churches of Greece, Rome, England, or any other. The ministers of the Church, when it is rightly organised, are but channels through which He acts—not deputies acting on their own responsibility: they are truly, and not in untrue word, the servants of, and ministers to, the body. His spirit pervades every part of His body alike, although exercising a separate function in each; none inferior or superior to the other, but each equally necessary — a deacon as an apostle, a deaconess as a prophet; as in the body of an individual, the leg is as necessary as the arm, the foot as the eye, for the perfect exercise of all its functions. Therefore is the Church, in its true construction, a spiritual or heavenly body; and it becomes necessarily a fleshly and earthly body when, losing this

construction, there are no other means of carrying on its work but those which earthly kingdoms use, such as wealth, physical force, secular rank, &c. These things do not make the Church earthly, but are the signs and proofs of its being so. In the Church's earthly condition, so far from being evil, they are good and necessary things; and Dissenters do grievously err in supposing that a Church is earthly and secular *because* its ministers have secular rank, authority, power, wealth, &c., or that an assembly of Dissenters is spiritual because it has not these accessories. It is fleshly, because it has no other power or means of enforcing its authority but that which kings have; so that the bishops are, of necessity, like kings, ruling in the same way. Of kings God has written, "By me kings reign, and princes administer justice," &c. "Per me reges regnant, et legum conditores justa decernunt. Per me principes imperant, et potentes decernunt justitiam." Prov. viii. 15. Ου γαρ εστιν εξουσια ει μη απο Θεου· αι δε ουσαι εξουσιαι υπο του Θεου τεταγμεναι εισιν. "There is no power but of God: the powers that be are ordained of God." "Non est enim potestas nisi à

Deo: quæ autem sunt à Deo ordinatæ sunt." Rom. xiii. 1, &c. But of the Church it is written, Καθαπερ γαρ το σωμα ἐν εστι, και μελη εχει πολλα, παντα δε τα μελη του σωματος του ἑνος πολλα οντα, ἐν εστι σωμα· οὑτω και ὁ Χριστος—ὑμεις δε εστε σωμα Χριστου, και μελη ἐκ μερους. "Sicut enim corpus unum est, et membra habet multa, omnia autem membra corporis cum sint multa, unum tamen corpus sunt; ita et Christus,—vos autem estis corpus Christi et membra de membro." Ep. ad Cor. i. xii. 12. 27. The body of Christ began to be developed in the lifetime of the apostles, and appears to have had its commencement, but in great imperfection, at Corinth, and in some other places, and ought to have proceeded onwards to perfection: instead of which, it speedily lost the little semblance of the true body to which it had attained, and has been becoming more and more unlike it to the present hour.

These signs of the presence of the Holy Ghost are also the only proofs of His personality, distinct from the other two Persons of the blessed Trinity; so that without them the doctrine of the Trinity is nearly as much a

useless theory for all practical purposes as that of the procession of the Holy Ghost from the Son. The Person of the Father is essentially invisible: that of the Son has been seen, and therefore of a plurality of Persons in the Deity there has been demonstrable proof, but not of a Trinity of Persons. It is known, indeed, as is the other, for an historical fact; but whilst one Person was to go away, the Other was to come and remain during His absence. Αλλ' εγω την αληθειαν λεγω υμιν, συμφερει υμιν ινα εγω απελθω. Εαν γαρ μη απελθω, ὁ παρακλητος ουκ ελευσεται προς υμας· εαν δε πορευθω, πεμψω αυτον προς υμας. "But I tell you the truth, that it is expedient for you that I go away: because if I go not away, the Comforter will not come to you; but if I go I will send him to you." "Sed ego veritatem dico vobis: expedit vobis ut ego vadam: si enim non abiero, Paracletus non veniet ad vos: si autem abiero, mittam eum ad vos." (John, xvi. 7.) He had previously said to them that this Comforter was to abide for ever; in which respect it was to be a more advantageous thing for the Church than our Lord's presence, as He was to leave them: Αλλον παρακλητον δωσει

ὑμιν, ἱνα μενῃ μεθ' ὑμων εις τον αιωνα. (xiv. 16.) "The Father shall give you another Comforter, that he may abide with you for ever." "Et ego rogabo Patrem, et alium paraclitum dabit vobis, ut maneat vobiscum in æternum." Without this existence and abiding being shown, the Church is no witness to the fact: individuals in the Church may believe it, and may tell it, but the Church as One gives no testimony of it. It was not better for a *person* to go away unless another *person* came to supply his place. All that is heard of now in the Church is the influence of the Holy Spirit: but it was not better for a person to go away and merely an influence to remain.

Moreover it is indispensably necessary to bear in mind that whilst there were classes of ministers called to prophesy, and to preach, &c., yet the thing to be shown is the Holy Spirit in the whole body, not in that small portion of it called the clergy; and therefore the signs attend indiscriminately all believers alike. They attended at first necessarily only on the apostles, the evangelists, and prophets, such as Judas and Silas (Acts, xv. 32.), because they were the only believers at the first; but

the declaration is, that these signs shall follow or be attendant on the faithful: and from the Epistles to the Corinthians, "who came behind in no gift," it does not appear that any class was more distinguished than another by these gifts. The clergy had not more than the laity; nor had these gifts any connection with a ministerial office of any kind. If this were otherwise, it would be impossible to restrain the laity from idolising the clergy even more than they have already done in times past; and it would induce many to desert their secular duties in order to become ecclesiastics.

Since the Holy Ghost cannot be manifested in other thing, person, or body, but the body of Christ, and since the body of Christ is a body which can only subsist in a certain fixed and specific organisation, the refusal of Christians to fall in with and form a part of that organisation, is a refusal to have the Holy Ghost manifested, and is, therefore, the rejection, despising, or blaspheming of the Holy Ghost by Christendom. It is vain to say, "We rejoice in the manifestation of the Holy Ghost and long to see it; nay, we set up prayer meetings for it," whilst rejecting the

only means by which that manifestation can take place. Such an assertion is similar to that of the Jews, who say, "We did not resist the Person of the Son of God; we only crucified Jesus of Nazareth." But it was he alone in whom the Son could be manifested. The Jews, indeed, committed their sin ignorantly and in unbelief, and so, upon repentance now, there is space for them to be pardoned, and admitted into the Christian covenant: but for Christendom, which rejects the Holy Ghost, in rejecting the ordinances through which alone He can act, there is no room for repentance, neither in this dispensation that now is nor in that which is to come. For at the close of this dispensation the mystery of God is finished; the bride is complete; the marriage takes place; the door is shut for ever.

The end for which ministers of the Universal Church were given was to bind the whole of Christendom into One, and lead it forward as One to perfection. Whence it follows that their jurisdiction can have no geographical limits and bounds, as that of bishops, &c. has, which is confined to their own sees; their

mission is to the whole Church as One. The truth they have to declare is abstract; that is, what is common to all, and universally true, limited to the circumstances of no particular age, period, diocese, or individual. It is the duty of each bishop to take of this common whole as much as is needful for his own diocese; and the duty of each of the clergy to take as much of what the bishop delivers as is good for the congregation which he is teaching, or the individual who consults him. But such details are not properly belonging to the ministry of the Universal Church. The difference between their ministry and that of bishops is the same as that between the charges of bishops to their clergy and the sermons of a parish priest. If the bishops do not choose to heed the truth declared by the ministers of the Universal Church they must bear the blame, but there is no remedy. The minister of the Universal Church may not interfere in the details of the diocese, nor with the individuals who compose the particular flocks. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the

edifying of the body of Christ; till *we all come*, in the unity of the faith, and of the knowledge of the Son of God, *unto a perfect man*, unto the measure of the stature of the fulness of Christ." Και αυτος εδωκε τους μεν αποστολους, τους προφητας, τους δε ευαγγελιστας, τους δε ποιμενας και διδασκαλους, προς τον καταρτισμον (resetting as a broken bone) των ἁγιων, εις εργον διακονιας, (serving and being useful to others) εις οικοδομην του σωματος του Χριστου. μεχρι καταντησωμεν οἱ παντες εις την ἑνοτητα της πιστεως, και της επιγνωσεως του υἱου του Θεου, εις ανδρα τελειον, εἰς μετρον ἡλικιας του πληρωματος του Χριστου. "Et ipse dedit quondam quidem apostolos, quondam autem prophetas, alios vero Evangelistas, alios autem pastores, et doctores ad consummationem sanctorum in opus ministerii in ædificationem corporis Christi: donec occurramus *omnes in unitatem* fidei, et agnitionis filii Dei, *in virum perfectum*, in mensuram ætatis plenitudinis Christi," &c. (Eph. iv. 11, &c.) Now if the Church were perfect, the world would be perfect also. If the Holy Ghost acted continually in the Church, no wicked man could abide in it: the Church purging

herself would purify also the world, and all, in every station, would fulfil their duties. But so long as men are in a state of schism, and boasting of sectarianism, it is impossible for them to be perfected, or to come to full knowledge of the purpose of God, or of His ways in bringing it to pass. The Corinthians were so vain of their spiritual gifts, that, instead of learning how to use them rightly, they made them causes of contention, and fell into schism and dissension; the consequence of which was, they could not learn any more. Whilst boasting of being spiritual, because they had spiritual gifts, the Apostle declared they were so carnal that he could not teach them. They fell into the common error of supposing that because a man was an instrument by which the Spirit of God acted in order to bless other men, the mean so used must therefore be better, or a greater favourite of Heaven than they. "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed ye with milk and not with meat, for hitherto you were not able to bear it, neither now are ye able, for ye are yet carnal: for whereas there

is among you envying, and strife, and divisions: are ye not carnal, and walk as men?" *Εγω ουκ ηδυνηθην λαλησαι υμιν ως πνευματικοις, αλλ' ως σαρκικοις, ως νηπιοις εν Χριστῳ. γαλα υμας εποτισα, και ου βρωμα· ουπω γαρ ηδυνασθε, αλλ' ουτε ετι νυν δυνασθε· ετι γαρ σαρκικοι εστε· οπου γαρ εν υμιν ζηλος και ερις και διχοστασια. ουχι σαρκικοι εστε, και κατα ανθρωπον περιπατειτε*; 1 Cor. iii. 1—3.

It is clear that both the above passages refer not so much to the state of personal religion amongst Christians as to the dispositions necessary to building them up into One as the fulness of Christ. The expression, "The measure of the stature of the fulness of Christ," is equivalent to "accomplishing the number of the elect," as prayed for in the Church of England. Christendom can only be brought into this condition — firstly, by ministers of the Universal Church being raised up to bind them into one; secondly, by the disruption of all those bonds which now bind bishops to the civil governments; thirdly, by Christians understanding fully the nature and value of spiritual gifts, their respective duties as clergy and laity, the manner of the kingdom

of Christ and the nature of the world to come. In the mean time, all that can be done is to urge these subjects upon the attention of men. The majority will reject, but many will hear and profit; and the utmost that can ever be anticipated is, that a few shall recognise these principles in many of the sects and nations of Christendom, lay hold of the hope, and cry incessantly to God that it may be accomplished speedily.

There is a very specious system of infidelity now breaking forth amongst the Utilitarians, which is in an attempt to show that mankind is getting better—that each dispensation is an improvement upon the former—and that at each epoch there is a marked diminution of evil. The expectation of seeing the Church become that which in theory she is, but which in practice she never has been, would tend to foster this infidelity; and this further consideration rather confirms the idea that it is not in this dispensation, but in the next, that the true form of the Church shall be developed.* So far from

* An opinion has been gaining ground for some years past that all creation is instinct with the principle of life, which is developed in various forms according as a com-

men getting better and better, it is distinctly declared that it was because they had been

bination of circumstances occurs necessary to its manifestation. "Omnes naturæ vires sunt plus aut minus perfectæ evolutiones unius vis primitivæ, quæ in diversis productibus agit ad easdem leges æternas, immutabiles, absolutas," says Fries, which is also maintained by Carus, Hornschuch, Kützing, and others. This view is likely to attract more attention now, from the interesting volume which presents it, recently published under the name of "Vestiges of the Natural History of Creation." This hypothesis seems to offer the best solution of phenomena which have baffled every other, such as the appearance of *hydatids* in diseased animal fluids, of *infusoria* of recent plants, and of extinct tribes and classes. It would seem to follow from this law, that new forms of disease would be produced, whilst others would disappear from time to time; and facts appear to corroborate it; for after making every allowance for the inaccuracy of unscientific and rhetorical description, it is impossible to doubt that the celebrated plague at Athens has no corresponding malady at present; and that the measles, smallpox, cholera, and several other pestilences, common at present, were unknown to the ancients.

Now the visible and invisible are no more dissimilar than those terms imply; nothing goes on in the one that does not take place in the other; the blow of a passionate man is but the outward index of his violent spirit. The same law that rules the material, rules also the spiritual world: various forms of spiritual wickedness have been kept in abeyance, if not annihilated, by want of circumstances to evolve them, whilst others have, and may be at

getting worse and worse, from the days of Cain and Abel to those of Noah, that God was com-

any moment, evolved. Too little is known of the acting of the Holy Spirit who is a Person and God, and who cannot be subject to any such law as is here supposed; and too little known of the actings of evil spirits, who, though persons are yet creatures, to make it possible to speak with certainty on many things which are taking place of a very suspicious character in many parts of the world; such as magic in Egypt, sorcery at Naples, clairvoyance in Switzerland, mesmerism and somnambulism in France and England. The author of the above-named work carries out the principle to men, and supposes that "our race is but the initial of the grand crowning type, and there are yet to be species superior to us in organisation, purer in feeling, more powerful in device and act." He adds, however, that these shall take a rule over us. "There is in this nothing improbable on other grounds. The present race, rude and impulsive as it is, is perhaps the best adapted to the present state of things in the world; but the external world goes through slow and gradual changes, which may leave it in time a much serener field of existence. There may thus be occasion for a nobler type of humanity, which shall complete the zoological circle on this planet, and realise some of the dreams of the purest spirits of the present race." This is not the place to discuss the subject; but with regard to the first part of the opinion, it may be remembered in confirmation that the union of the Church with Christ at His second coming is called "the marriage of the Lamb," and the end of marriage is fruitfulness; but with regard to the second, it must also be borne in mind that by the Incarnation of

pelled to send the deluge to destroy them all. The Jewish people, instead of becoming better, "filled up the measure of their iniquity;" and God sent the Roman armies into their city to raze it to the dust, and the spirit of division into the midst of themselves; so that the destruction of Jerusalem is one of the most fearful judgments upon record. The last days of the Christian Church are every where prophesied of in the New Testament as exceeding the first days in wickedness, "under a form of godliness:" and in the book of the Revelations the cause of the destruction of the Church, that is, of Christendom, is ascribed to her increased depravity. Nothing, therefore, can be more directly contrary to the letter, and to the inferences to be gathered from all Scripture, than the notion of an improved condition of human society, and nothing can be more directly infidel than such opinions.

the Son of God, God and man are become indissolubly one; and hence every member of the body of Christ is as Christ is, and must ever be, throughout all eternity, immeasurably above all other creatures. If men will be saved from becoming infidels, they must become theologians, as was observed by Manzoni to Von Raumer. — FABER, *Sights and Thoughts*, p. 230.

The deception is owing to not bearing in mind that, whilst God's law is indeed immutable, the degree in which men's actions are criminal is in proportion to their means of knowing what that law is, so that they may be becoming less and less open violators of that law, and yet, not advancing in virtue at the same rate at which God's light and truth have shone in upon them, may have become relatively worse when measured by the standard of their knowledge, although relatively better in comparison with what they were in former times of greater ignorance of that law. During the period which is called the dark ages, force was the only mean of governing, and of self-preservation; few could read; the Holy Scriptures were not taught more frequently, nor as having more authority and credibility than lying legends; and men were instructed by the clergy that the performance of outward observances could atone for wickedness of various kinds; so that violence was habitual in all classes, and ignorance of Christian morals was common to all. For the last century the quiet force of legal processes has stopped ferocious conduct, and the free

discussion of religious opinions has restored to the Book of God its pre-eminence over all other books, and diffused widely a clearer knowledge of His will. Bad passions therefore do not so frequently show themselves in bloodshed, and are cloaked behind decent externals; but it is clear that there is no greater submission to God through His ministers, the established powers of kings and priests; no more real control over self; no increased love of His Church, which is of Himself, because it is alone the place in which He is peculiarly seen, and brought into contact, and habitual walking with, and guiding, men.

But the still greater objection to the notion of the increasing improvement of mankind, is the sanction that appears to be given to the idea that it is possible for perfection to be attained without passing through death, or at least without the translation of these mortal bodies, and their putting on incorruptibility: for since the Head was obliged by death entirely to dissever Himself from the creation in its present form and ornament, μορφη and κοσμος, under the curse, although still holding of its

ultimate elements, and being very flesh of man, made out of the original uncursed earth, so is it necessary for every one who shall be like Him also to pass through the same process, and be entirely emancipated from all those ties which bind men to the present condition of the world, by animal necessities and affections, and which, by enthralling the judgment and spiritual desires, render them incapable of absolute devotion to God. If the Church were now to be perfected, the world, at least all Christendom, would be perfected: but the dispensation is closed by judgments, and these judgments are caused by accumulated wickedness. A full restoration of the Church, therefore, is again seen to be impossible; and the utmost that can be attained is a witness in every land, though of a very small remnant, bound together as one, and declaring the same things from one end of Christendom to the other.

The major part of Romanists, both clergy and laity, are exceedingly ignorant of the feelings and opinions of Protestants. They classify all religion into only two divisions — the one under the Pope, and the other opposing the

Pope; and they know nothing whatever of the shades and differences which are familiar to Protestants. They therefore necessarily associate Christianity with Popery, and Infidelity with Anti-Popery; and when they find a Protestant with the life of God and intelligence of His ways, they are astonished at such things being found out of Popery. Zeal for Popery, therefore, is with them zeal for God, and for all that is most dear and important to mankind; and neither they nor their Protestant opponents stop to analyse the terms which each use, or to examine into the real points at issue between them.

The Protestants, on their side, equally ignorant of the feelings of their antagonists, conceive that all Papists are idolaters — worshippers of dead men and women, and not of God; who think to purchase heaven by their good works — giving lands to priests, and repeating words without meaning; and that they consequently can no more be saved than the Chinese or inhabitants of the Sandwich Islands.

Whilst this conflict is waging, men, under the form of godliness — lovers of morality, which is outwardly increased in the world — desirous

to give instruction to the ignorant, and comforts to the needy and afflicted — are multiplying daily; who think all reference to the essential principles of Christianity idle waste of time, hurting the temper, and producing unholy strife. These persons, in all sects, are enemies to all authority and rule: they wish men to be guided only by their reason; and are the advanced guards of that army of Antichrist which is seen in its fullest nakedness in America.

Thus it is that contention is encouraging that infidelity which does not intend to oppose God, but which has really wearied out the patience of men, and weakens the means of the deliverance of the Church, and insures its destruction, just as the contention of the sects within the walls of Jerusalem, in its last hours, increased the difficulties of those who knew how the city must be defended, and was equally fatal to it with the arms of Titus.

The strifes about many things, however apparently insignificant, and which may be so in themselves, when considered apart, are, or at least have been, of importance, when taken as tests of things really im-

portant. These tests have varied in all times: at one period it may be right for a man to leave his kindred and his home, and become a vagabond on the earth; and at another, to "study to be quiet," to "mind his own business," and to "meddle not with them that are given to change:" at one period it may be right to "go into Babylon, and seek the peace of the city;" and, at another, to "flee out of her, lest we should be partakers of her sin:" at one time to contend for the Divine Nature of our Blessed Lord; and, at another, for His true humanity: at one time for justification by faith without the works of the law, and at another for the unprofitableness of faith without works. So now the peculiar point round which all Christians should rally is the coming and kingdom of our Lord, long lost sight of as the only object of Christian hope, but revived and preached, with daily increasing clearness, for the last fifty years, wherever the mind of man has had free scope for action.

The fact of its being so preached by men in every sect is proof of the kingdom being at hand, yea, even at the door. Ben Ezra

led the way in the Roman Church, though with much obscurity and error, being hampered by his Jewish education and by the fangs of inquisitors, with whom he was surrounded. No one statement can satisfy all minds; truth must be declared in many forms, and various ways: for the election which shall receive, and profit, and be saved, is from "every kindred, nation, name, and tongue." That election shall be delivered: but by what instrumentality? by the foolishness of preaching; and accomplished by means, whatever they may be, the most unlikely, improbable, and seemingly incompetent, that the wisdom or the folly of man could have devised.

The effect and consequence of a witness being raised up on any particular point does not seem to have been well understood, for it has been treated as if the object had been to gather out by it to the truth, as to a standard, those who were free from the error. But the history of the raising of the before-mentioned testimonies shows rather that they served only to prove that the clergy had fallen away from the truth to a much greater extent than was

supposed. Although there might have been some vain love of metaphysical display, and of scholastic subtlety in certain learned minds, it could hardly have been imagined that one half of the Christian world had so far departed from the truth as to refuse to assert that the Spirit of the Father did proceed from the Son also, until the assertion of it after the Council of Florence caused the secession. Long before the period of the Reformation the vices and corruption of the Roman clergy were well known, and their ignorance of the Scriptures and tyranny over the people: but Wickliff, by the publication of his translation, first brought to light the degree of the hatred of the clergy to the word of God, and their fear to be judged by it. It was known that they had presumed to deny the basis of salvation by attributing merit in the eyes of the Creator to a creature's works, but it was not discovered to what a fatal extent they followed up their principles, till the preaching of Luther on the opposite side caused them to show themselves, as they did, at the Council of Trent. It was known that the Evangelical

clergy in the Church of England had departed from much truth which had survived the shock of the Reformation, and had adopted the errors of the Presbyterians and Independents; but the attempt by the Tractarians to return to Church principles has been the cause of showing into what a mass of error the English clergy have fallen, denying the foundation of the Church, priesthood, sacraments, and every holy rite as things ordained by God, and resolving the whole into a question of the extent that each one in his own private judgment considers to be appropriate, so that bishops counsel the clergy to practise things, not according to what is right, but according to what the laity will tolerate. This witness is probably the last, for now the laity have risen up in a body against their clergy and bishops, and, as is seen in Devonshire, whilst on the one hand, with hypocritical mockery, they petition the bishops to settle the questions which they cannot comprehend, such as a black or white gown to preach in, a stone or wooden altar or table, a weekly or monthly collection for the poor, they peremptorily refuse on the other to be ruled by their bishop, who, with infinite

pains and ability, has analysed all these topics for them.

Nothing was ever more absurd in itself than the dispute which has arisen respecting the propriety of preaching in a white or black gown. Neither party could assign a reason for the one or for the other: each allowed it to be a matter of indifference, and neither pretended that it was an affair of conscience, nor that the interest of any individual temporally or spiritually was affected by it. The black-gown party declared that they would be happy if the bishops would decide the question, and it might have been supposed that any sensible person would have been contented let it be settled whichever way it might. But no sooner had the Bishop of Exeter done so, than their asserted deference for episcopal regulation was proved to be a false pretence, and the *soi-disant* zealous churchmen were shown to have as fixed a contempt for a bishop's decision as the most acrimonious dissenter. Thus an irrefragable proof has been afforded that the Church of England, as a system ruled by bishops, is at an end: an anonymous newspaper has more

weight with any Church of England congregation than both their pastor and their bishop together: the congregations judge, and excommunicate their minister and bishop; raise a riot in God's house, as indecent as when Cromwell stabled his horses there, and excite a mob in the streets to insult their pastor.

The black gown is not an ecclesiastical but an academical vestment. It is fit for the preacher or evangelist, but not for the pastor. It is a presumption in any one but a member of an university to wear it; and no one who is not, ought to wear it any more than he should wear a military or naval uniform. The office of the evangelist is to convert men by reasoning with those who have fallen away from their baptismal vows, and are no longer obedient to the voice of their pastor. He therefore wears the dress of the *doctor*— the learned reasoner. The pastor, however, addresses only those who know the shepherd's voice, and are obedient thereto; and as he speaks the voice of the Church to faith, he wears the dress the Church gives him. The difference of the dress marks the difference of the thing to be done: but since the clergy now are ignorant of that

difference, and under the term "sermon" confound things wholly dissimilar in their nature, it would be extraordinary if they did not exhibit a corresponding ignorance respecting the vestment in which it is to be performed. Verily the people need the preaching of the gown.

The altar is a place where an offering is made to God; a table is a place where people are fed; the material of which it is made is entirely indifferent. They who deny that there is an altar in the Church of England do deny that the national ecclesiastical establishment is a Church, or any thing better than a religious meeting-house. The disputes on this subject, as to its material, and as to whether or not it should touch the wall, do also prove that there is no faith left that men do feed in the Church of England on the flesh and blood of the Son of God.

The more trivial the occasion the more fully does it establish the point here contended for, which is, that obedience to authority, the first element of corporate existence, has departed from the Church of England, and that it is become in essence, though not in name,

merely a congeries of mob-ruled independencies. It is greatly to be regretted that the Bishop of Exeter yielded to the *civium ardor prava jubentium;* a Roman Catholic bishop would not have given way; and Archbishop M'Hale, in his letter to Sir Robert Peel, accuses him of yielding to the *vultus instantis tyranni* also: there is no one on the bench more fitted by ecclesiastical learning and moral courage to have maintained his post. Some of his clergy would have stood by him, and he might have saved the Church of England for yet a little space.

All Europe has simultaneously awakened to make a violent effort to produce something which has never yet been accurately defined by any one. It is common throughout nature to witness similar phenomena in similar circumstances: a plant on the eve of its death makes a last struggle to bring forth a crop of seed, in producing which it dies; and a frail and sickly female lives just long enough to give birth to the child of which she is pregnant, and then expires. The efforts now making in ecclesiastical and political bodies present different forms, according to the cha-

racter of the Gothic or Latin tribes in which they are severally manifested. *La jeune France* thinks Utopia or Elysium is to be attained by a course of war and republicanism, and drags after it young Italy, panting for an independence which it never possessed, and it is ready to commence the unholy process at a moment's notice. Young Germany is striving to substitute new ideas for old, to proclaim all the heroes of past ages to be imaginary personages, all history, sacred and profane, a muthos; but it is content to remain passive in action, and to expend its energies in writing and printing books. The new constitution under which the monarchy of England is gradually wasting, was the illegitimate offspring of intercourse between a revengeful aristocracy and levelling republicanism, striving to produce some new thing. Young England has caught the infection without the impiety of the continental fury, or the heartless philosophy of reform statesmen, but fraternizes with all others in proclaiming with one common voice, that mankind has not been as happy as it ought to have been under the rulers which have hitherto swayed its destinies, without,

however, being able to offer better guidance. The young men throughout Europe unite in proclaiming that the regeneration of society will not be effected by the race that is now on the earth: another must arise to do this work. They who have grown old in the belief that it is a religious duty to look on Protestants as out of the pale of salvation, and that it is well-pleasing to God to torture men for errors of faith; and they who proclaim the Bishop of Rome to be antichrist, and his followers idolaters, can never be brought to live together in Catholic unity and love. Habit is second nature: the Ethiopian cannot change his skin, nor the leopard his spots. It is, perhaps, enough honour for those who are now alive to pass their time in confessing the sins of their fathers and forefathers for many generations; and they must haply leave to a more favoured race which shall follow to reap the harvest of that catholicity which shall be sown by the present.

Our blessed Lord charges the most religious and the most learned men amongst the Jews with hypocrisy, because they could not discern the political and ecclesiastical signs of the times in which they were living, although they could

understand the signs of the weather. Και προσελθοντες οἱ Φαρισαιοι και Σαδδουκαιοι, πειραζοντες επηρωτησαν αυτον σημειον εκ του ουρανου επιδειξαι αυτοις. ὁ δη αποκριθεις ειπεν αυτοις· Οψιας γενομενης λεγετε, Ευδια· πυρραζει γαρ ὁ ουρανος· και πρωι, Σημερον χειμων· πυρραζει γαρ στυγναζων ὁ ουρανος. Υποκριται, το μεν προσωπον του ουρανου γινωσκετε διακρινειν, τα δε σημεια των καιρων ου δυνασθε; "Et accesserunt ad eum Pharisæi et Sadducæi tentantes: et rogaverunt eum ut signum de cœlo ostenderet eis: at ille respondens ait illis; Facto vespere dicitis, Serenum erit, rubicundum est enim cœlum: et mane; Hodie tempestas, rutilat triste cœlum: faciem ergo cœli dijudicare nostis, signa autem temporum non potestis scire." "The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" (Matt. xvi. 1.) In this passage of the Latin translation used by

the Romanists (who, by the way, have no originals at all in their sect), the word hypocrites is omitted; but it is added in St. Luke, xii. 56., "Hypocritæ! faciem cœli et terræ nostis probare, hoc autem tempus quomodo non probatis?" In St. Luke, xii. 54., the observations are addressed to all the people; and the probability is, that the clergy would be the last to discern the signs of the times, because they are accused throughout the prophets of being the persons who "had caused the people to err," and with having been "blind leaders of the blind." This blindness is at least equalled in our day; and one great means of perpetuating it is the habit of bestowing exaggerated praise and blame on the men who lived in past times, as if they were either better or worse than ourselves. Since there is no ground to suppose that the apostles and first disciples of our Lord were better than the servants of God in those days, whether amongst the clergy or laity, nor Judas, Pilate, Herod, or Caiaphas any worse than the rulers of states and churches now living, neither is it to be supposed that they were better discerners of the signs of the times, nor that the signs of the

times themselves were then more evident than now. The ushering in of day is gradual; and some who have their eyes more open than others will perceive the dawn sooner than those who awake later. The things which provoke God's wrath, and urge Him to send judgment, are progressive; and the evil seeds of false principles must have time to develop themselves, ripen, and produce fruit. Whilst many mocked at Noah, still he and his household believed, and he spent one hundred years in building the ark, which preserved the world, although only eight persons, out of all those who daily witnessed its preparation, were in it. Even in Sodom there was the family of Lot; and so, however sudden the final catastrophe of this dispensation may be, there shall be some in every sect in Christendom aware of, and prepared for it. It is God alone who can tell when the harvest is ripe, whether of tares for burning, or of wheat for gathering into His garner; but no one whose attention is turned to the subject can doubt that lawlessness, under the form of godliness, (which is schismatic Protestantism, described in 2 Tim. iii. 1—5.) has eradicated all power

and means of rule out of the Church of England; that the general recurrence of men in all sects to the former condition of the Church, as displayed in her rites, practices, doctrines, opinions, decorations, and architecture, answers exactly to Psalm cii. 14., before referred to; that the oppression of the poor, mentioned in the Psalms, and by St. James, as to be avenged at the coming of the Lord, is now crying out for vengeance; that the subject of *that* coming, as the only hope of mankind, has been revived; that in civil affairs the essence of monarchy has departed from France and England, the former country being ruled solely by the extraordinary talent of an individual usurper, and the latter country being directed by a committee of ministers who seek for their reward, not in the approbation of the sovereign, but in the ever-varying egoism of manufacturers and traders. These are the signs in the sun and in the moon, the rulers of the state and the rulers of the church, whilst the stars, the ministers of kings, and the clergy, are unable to shed any light upon the subject, or avert the danger which all equally anticipate. Men who think and reason at all

upon these questions have failing hearts and dark forebodings of they know not what, and none see their way clearly through the universal obscurity. None are at ease but they whose hope is fixed upon this very catastrophe; who are enabled thereby to look without dismay on the fall of all churches, monarchies, establishments, and on the rising up of the waves of an unbridled populace, overwhelming all property and life in one common destruction; who rejoice in the speedy restoration to them of all they have held most dear in life, but who have been removed for a brief space from their view; in the final period put to the sufferings of mankind; in the establishment of a kingdom wherein righteousness shall reign; and in the presence of Him whose love has procured all these blessings for them, and whose perpetual dwelling in the midst of them shall be fulness of joy for evermore.

None who love and serve God have any thing to fear, let them belong to whatever sect they may. Whilst in the heat of strife and debate, harsh and unkind things are said by all, there are very few who, in the inmost recesses of their hearts, believe that they only

who belong to one division of the Church, whatever it be, shall be exclusively saved. A sudden surprise partakes of the nature of fear, and it is wise even on this ground to look and watch for the morning. Let the Scriptures be studied, not as armories from whence sectarian malevolence may find the bitterest arrows to shoot against other Christians, but as guides for the present time. Observe that nearly all the prophecies relate specially to the last days, such as 2 Pet. ii., in which Christians are described as having come into the condition of being made merchandize of through erroneous teaching, exemplified in the purchase and sale of advowsons, proprietary chapels, pews, &c.; as speaking against all authority in church and state under pretence of liberty; as resisting those who would lead them aright, as Jannes resisted Moses of old; as having been in a spiritual condition through spiritual membership of the Church, and having fallen back into the fleshliness of worldly institutions. See also that the parables chiefly relate to the time when the kingdom of Christ is about to be manifested, when all who gather not to it do scatter abroad; and when

every collective body, no matter by what name the heads of the body be called, shall in so far oppose the kingdom as not to press into it themselves, and find fault with all who do. Remark, too, that on this the last generation is poured out the wrath that has been gathered up against all oppressors of the poor, against men-stealers (who are classed in the same catalogue as those who commit unnatural crimes, 1 Tim. i. 10.), slave-dealers, as is declared by St. James, v. 1. 8., the only redress and deliverance for whom is "the coming of the Lord."

Although the subject of this essay is the ABSTRACT IDEA of the Church, yet it may be fairly asked, "What is the practical result, and what is the duty of those who agree to the principles inculcated?" The answer is, Strive to acquire the mind of Christ, which is Catholic: seek out the good that is to be found in each of the several sects into which Christendom is separated; and when thrown into the society of those who love and serve God, converse on Catholic truth, and not on sectarian difference. Sympathize in heart and head with the present sufferings of our

Lord, which He expresses in the Psalms by His Spirit, and learn that the language of Holy Scripture, as St. Peter says, is "not of private interpretation," omnis prophetia Scripturæ propria interpretatione not fit, 2 Pet. i. 20.; and that the sin which the Church confesses is that she has rejected at first, and has so long remained separate from the ordinances which God originally gave her; by which rejection His presence has been rejected also: for with that feeling and understanding only can Christians worship God in spirit and in truth in such passages as the following Psalm, wherein the Spirit of the God-man in the Church laments the sin of her youth; complains of the many hindrances to the restoration of those ministries which blessed her once; and cries for God to act in a supernatural manner for her deliverance: — xxv. "Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause" (who fight against and resist the restoration of the

ordinances, without the possession of which the Church must ever be ashamed, because they constitute her greatest glory. 2 Cor. iii. 7—11.). "Show me thy ways, O Lord; teach me thy paths" (the ways and paths in which only the Catholic Church, as One, can walk in a compact united body). "Lead me in thy truth, and teach me, for thou art the God of my salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies, and thy loving kindnesses, for they have been ever of old" (it was of tender mercy and loving kindness that God gave of old those ministries to His Church; and, as He is unchangeable, He is invoked to show the same again). "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness' sake, O Lord" (the sins of her youth were departing from God's ways). "Good and upright is the Lord: therefore will He teach sinners in the way. The meek will He guide in judgment, and the meek will he teach His way" (they who now see that the Church has departed from His ways, and are willing to be instructed in the way back to them). "All the

paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies" (His Sacraments). "For thy name's sake, O Lord, pardon mine iniquity, for it is *great*" (it is for Christ's sake, and because the Church is the instrument by which Christ's kingdom is to come, that there is hope that God *will* return to bless it). "What man is he that feareth the Lord? him shall he teach in the way that he shall choose: his soul shall dwell at ease, and his seed shall inherit the earth. The secret of the Lord is with them that fear him, and he will show them his covenant. Mine eyes are ever toward the Lord, for he shall pluck my feet out of the net" (the Church is entangled in inextricable confusion, from which nothing but the special interference of God Himself can deliver it). "Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged, O bring thou me out of my distresses. Look upon mine affliction and my pain, and forgive all my sins. Consider mine enemies, for they are many; and they hate me with a cruel hatred" (the enemies are all mankind, religious and irreligious,

who oppose actively, or who do not take part with Christ in the restoration of his ways). "O keep my soul, and deliver me; let me not be ashamed, for I put my trust in thee" (all who have this hope will be treated in such a way as to cause them shame, under which nothing can support them, but their confidence that it is God's purpose to restore His Church). "Let integrity and uprightness preserve me; for I wait on thee. Redeem Israel, O God, out of all his troubles."

THE END.

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CORRIGENDA ET ADDENDA.

Page 13. line 2. for "for truth," read "for the reception of truth."
17. line 5. from bottom, for "no proper councils were," read "proper councils were not," &c.
21. line 14 for "abuses and," read "abuses practised by, and," &c.
22. line 7. from bottom, change parenthesis from before "who," to before "as," in following line.
23. line 4. after "government," dele "comma."
25. line 5. from bottom, paragraph to end at "attention." Next paragraph to begin, "Again, as a further illustration of the remark, that theology."
25. line 5. for "not worthy," read "unworthy."
31. line 13. for "the principles of theology to be," read "these principles to be."
40. line 1. for "receiving the very things asked for unconsciously," read "receiving unconsciously the very things asked for."
41. line 18. for "adapted to those ends," read "fitted for that purpose."
48. line 1, 2. 4, 5. from bottom, for "person," read "Person."
49. line 3, 7. for "person," read "Person."
63. line 18. for "After this a portion of the written Scriptures should," read "After this should be presented before God a portion of the written Scriptures."
64. line 6. for "present," read "offer."
line 10. for "presented," read "offered."
71. line 2. for "himself," read "Himself."
72. line 5. from bottom, for "him," read "the worshipper."
73. line 6. for "worshipper," read "one."
90. line 13. for "constantly seen," read "constantly be seen."
93. last line, for "their," read "his."
102. line 10. for "1840," read "1839."
161. line 10. for "or body," read "or organized body of persons."
162. line 6. from bottom, for "succeeding age," read "generation."
166. line 19. for "his," read "His."
174. note. The following extract from a printed statement by a Roman Catholic clergyman in Ireland, of the oppression of that Church under the civil authority should have been added: —

"Throughout the dominions of Austria, no bishop, archbishop, or patriarch can hold active communion with the 'bishop of bishops' on any subject, or for any purpose, but by the sufferance and licence of a court officer; they cannot meet to confer on the wants or advance-

ment of religion, or for mutual counsel and consolation in the cares of their office — so much as a scholastic opinion cannot be broached in the colleges, without a licence from Government. The gospel itself is in fetters. The preacher has to study not only the fathers of the church and the commentaries, but also to have the diplomacy of Prince Metternich and the regulations of the police before his eyes. Are we to long for and look forward to a state of ecclesiastical bondage like this? or rather, are we not to supplicate Heaven to guard us against it as the worst of disasters, and if come it must, to meet it as St. Thomas A'Becket met the encroachments of the secular power?"

Page 177. line 10. from bottom, for "his," read "His."
190. line 1. for "these," read "therefore."
190. line 3. for "it," read "the Tabernacle."
192. line 14. 17. for "forth," read "out."
205. line 7. for "himself," read "Himself."
218. line 2. for "all," read "those."
336. line 14. for "which has," read "which discord has."

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